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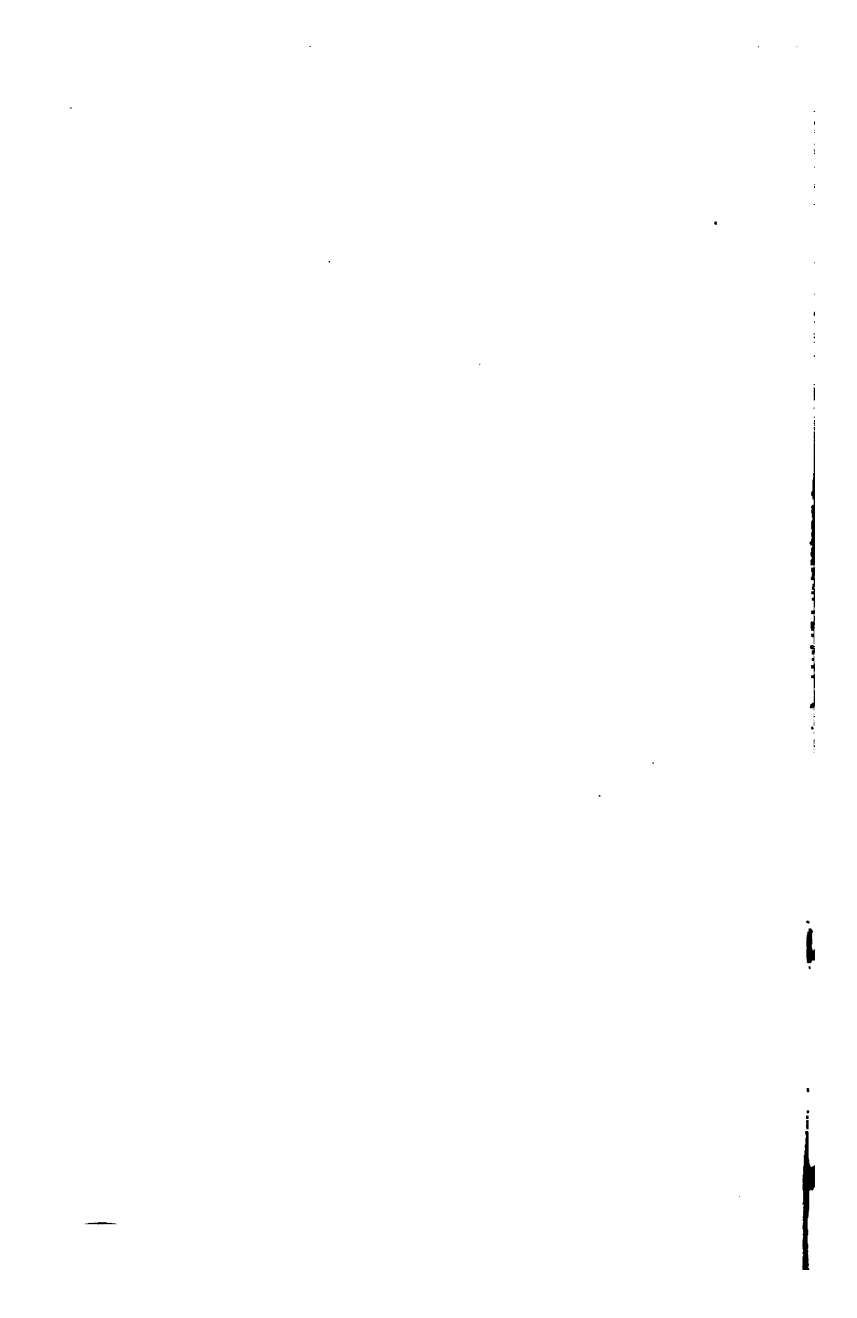


**PRESENTED BY THE
SECRETARY OF STATE
FOR INDIA**

K E Y

TO

H I N D Ú S T Á N Í.



'K E Y
TO
H I N D Ú S T Á N Í;
OR,
AN EASY METHOD
OF
ACQUIRING HINDÚSTÁNÍ
IN THE ORIGINAL CHARACTER,
ARRANGED
ON THE PLAN OF AN ENGLISH SPELLING BOOK.

BY
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L O N D O N :
JAMES MADDEN, 3, LEADENHALL STREET.
—
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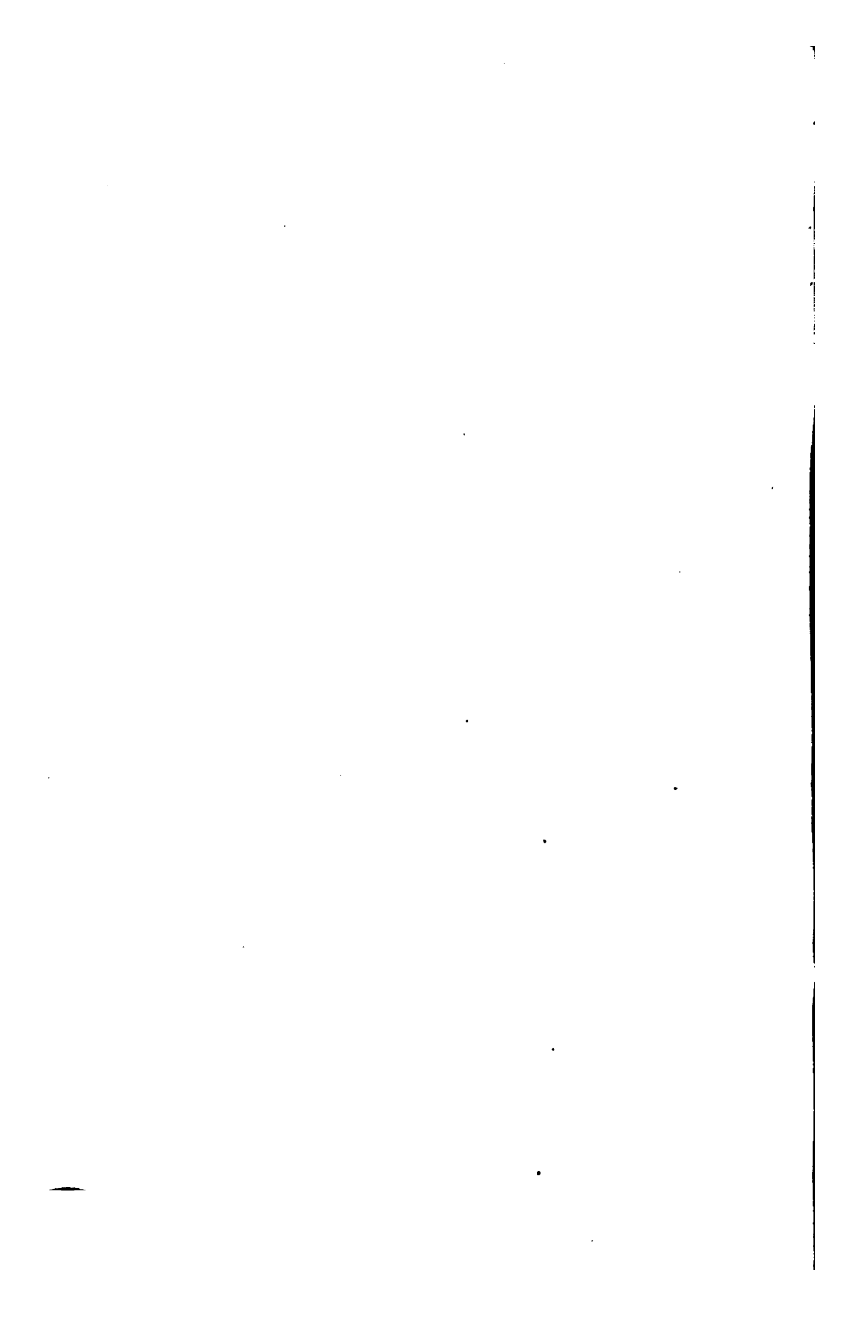
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LONDON, 11th *March*, 1861.



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PREFACE.

THE anxious wish expressed by Her Majesty Queen Victoria, in her most gracious proclamation of the 1st of November, 1858, that an intercourse of the most friendly and intimate nature should be cultivated between her Indian and British subjects ; and the determination of the authorities that all their officers, whether civil or military, should, by possessing a competent knowledge of the Hindústání tongue, be the better qualified for fully and efficiently discharging their respective duties, have rendered the acquirement of that language indispensably necessary for a very numerous class of Englishmen. At the very commencement of his studies, however, the pupil has to encounter two difficulties, which, by retarding his progress,

may tend to discourage him : these are the alphabetical characters and their pronunciation ; the latter difficulty being so much the greater, inasmuch as no rules for syllabification and accentuation have been laid down in any of the grammars, excellent as they are in other respects, hitherto published.

It is for the purpose of supplying this deficiency, and of enabling the student to retain more easily the oral instructions of his teacher, that the present little work has been written, and is now presented to the public. The romanizing system,—which although utterly insufficient as a complete substitute, is, to a certain extent, valuable as an auxiliary—has been put in requisition, and simple and perspicuous rules have been given, which, by seconding the endeavours of the teacher, will, it is hoped, enable the student to surmount the difficulty in question, and to acquire a correct, clear, and fluent pronunciation.

The author regrets that circumstances over which he had no control should have prevented

him from carrying out his original intention of producing the present work simultaneously with the promulgation of Her Majesty's gracious Proclamation, as an humble, but sincere, tribute of gratitude for the benign wishes and intentions which Her Majesty has deigned to express for the welfare and prosperity of his native country.

The proclamation referred to at the commencement of this Preface is appended to the work itself, in order that, by a frequent and careful study of it, the pupil may know what is expected from him, should he obtain an appointment in Her Majesty's Indian Service, and may be duly impressed with a sense of the important duties which, in that case, he will have to perform.

HYDUR JUNG.

LONDON,

11th *March*, 1861.



PRELIMINARY DISCOURSE.

Hindústání, the native language of the entire Musalman population of India, is a mixture of three different ones, viz., the Arabic, the Persian, and the Hindí: the two first having been the idiom used by the paternal, and the last that spoken by the maternal, ancestors of that people; but from the circumstance of Hindústání being more or less understood by the Hindoos also, it is regarded as the general language of India. In a more restricted sense the word means the language of those Musalmans who were not only themselves born and bred in the city of Delhi, but whose ancestors likewise were natives of that capital, which, with the exception of Lucknow, in

our own times, is the only place in India where this language, to which the name of Urdú was given, is spoken in its purity. As to the written character of the language, it is generally Persian, and, but very seldom, Arabic, although both these alphabets are the national ones of the Musalmans.

Hindústání, in its origin, was restricted to purposes of domestic intercourse and poetical expression : nor did it aspire to the character of a general and classical idiom until the English acquired possession of the country. Then it was that, by order of the British Government, grammars were written, and many useful works translated from the Persian into Urdú ; while, at the same time, the European servants of the State were enjoined to acquire a competent knowledge of the language : one of the effects of which order was, that several Englishmen distinguished themselves as writers upon Hindústání, among whom, the most eminent were—Hunter, Gilchrist, Shakespear, and Forbes, the Grammar and Dictionary of which last author are of the highest merit, and prove that he possesses

a most intimate and critical knowledge of the language.

Although several Hindústání elementary works have been written by Europeans for the use of their countrymen, in which books the vowel marks are introduced with the view of facilitating the study of that language in the native character, it nevertheless appears by the complaints recently made, not by mere tyros only, but by persons well versed in the Oriental tongues, that the difficulty experienced by Europeans in their acquirement of the Hindústání language still remains the same, and has yet to be removed. After giving the subject his mature consideration, the author was convinced that the complaint was, and must continue to be, a well-grounded one, as far as Europeans are concerned, so long as the course of instruction marked out for them by the books now in use is followed, because : *First*, although the insertion of the vowel points in elementary works has, in a great degree, removed the difficulty adverted to, nevertheless the omission (reasonable as

it may be) of the *zabar* mark from the letters affected thereby, and the non-substitution of any other way of supplying such omission, is the real cause of the difficulty; for example, in words wherein a syllable formed of one letter is followed by another consisting of two letters affected by *zabar*, as in *تمسخر* *ta-mas-khur*, *پتنگا* *pa-tan-gá*, and in *پرگنه* *par-ga-na*, *الخلجا* *lakh-la-khá*: although, therefore, these two classes of words contain the same number of letters, yet the fact of the former being spelt differently from the latter, and the absence of any mark to distinguish the one from the other, will so mislead the learner that he will pronounce these words indifferently, one for the other. (See remarks on *jazm* in the Appendix).

Secondly. Inasmuch as Hindústání has been treated precisely on the same principle as if it were one of the European languages, that is to say, the grammar is made the commencing book; for Hindústání offering to those writers (after a long practice) no greater difficulty than is presented by their own mother tongue, they imagined it would prove

as easy to beginners as any of the western ones. So far, however, from this being the case, it must be obvious that, considering how novel the alphabet and pronunciation must be to the eyes and ears of Europeans, unless some alteration be effected in this respect, the difficulty will remain an almost insuperable one. The author obtained this view of the case from placing in juxtaposition the course of English instruction adopted in India for teaching the natives, and the one pursued in England for teaching Englishmen Hindústání. The former course is precisely that which is followed in England with children, and the result has been that hundreds of natives can now read and write the language as correctly and fluently as many of the English themselves, notwithstanding that they must have found the characters of the English alphabet and its pronunciation as strange to them as those of Hindústání are to the natives of this country. Very different would have been the result had the plan of instruction been similar to the one by which Englishmen are taught Hindús-

tání, for in that case scarcely *one* native in a thousand would ever have attained anything like proficiency.

The English Spelling Book has therefore been adopted by the author as his model for the present work, which he can place in the hands of pupils with the more confidence, inasmuch as it is the result of his reasoning confirmed by practical experience.

HINTS TO LEARNERS.

THE arrangement of this little work is precisely that of an English Spelling-book. It commences with the formation of syllables by means of short and long vowels; lists are then given of words classed according to the number of syllables they contain—those of one syllable under the head of monosyllables; of two syllables under that of dissyllables; of three syllables under that of trisyllables, and so on up to five syllables: clear and simple rules being at the same time given, as well for syllabification, as for accentuation. Under each list of words, sentences in Hindústání and English are introduced, by way of Reading Lessons. The pupil will find, in some places, a Hindústání word inclosed within brackets, and this he is to use, when translating these sentences into Hindústání, instead of the word given in the Hindústání character in the list, of which word the bracketed one is a synonyme, and the one most com-

monly used. A translation of the English sentences into Hindústání has been given at the end of the book by way of reference.

The list of verbs contains about three hundred verbal roots, both transitive or active, and intransitive or neuter; and to each root there is, in many instances, added, its corresponding neuter form, as known by the initials *v. n.* in italics, should the verb preceding happen to be a transitive or active one, and *vice versd.*

A summary of Hindústání grammar has been added, and under each appropriate head copious lists of words have been given, such as adjectives, adverbs, conjunctions, and interjections,—each adjective being accompanied by a word of opposite signification, and in some instances by a synonyme.

Under the head of numerals will be found the cardinal and ordinal numbers, together with fractions.

Lastly, the work concludes with a short dialogue, with its literal translation into English. In this colloquy, the names of a few animals have been purposely introduced, as they will materially assist the learner in reading a class book called "Khirad Afroz."

An appendix containing much useful information will be found at the end.

As regards the method and time requisite for mastering the contents of the work, six successive days' application under a competent teacher will suffice to enable the pupil to pronounce every letter of the alphabet correctly and distinctly; while, by frequently transcribing both the detached and the connected forms of the letters, more particularly those under Table II. (all of which are of the greatest importance), he would soon become so perfectly acquainted with them, as to be able to recognise them at the first glance. The different syllables, alphabetically arranged under the head of monosyllables (p. 24), may be easily learnt in six more days, the pupil being made, for the sake of practice, to prefix or postfix to each of those syllables a letter, which will, in many instances, make a word of one syllable. For example, take the syllables marked No 2 as they are arranged in two columns: then, by prefixing the proper letter to each of the syllables in the column on the right-hand side, it will form a word. Thus, prefix the initial form of ج to اَب it will make جَب "when;" and of ب to اَب it will make باب "chapter;" and postfix, in like manner,

the appropriate letter to any of those in the column on the left-hand side, and it will make a word : thus, add the final form of د to ب it will make بد “bad ;” and گ to با it will become باگ “rein.”

So, again, by prefixing a letter to the long syllables in the columns on the left-hand side, words of two syllables will be formed : thus, by prefixing ق to با is made قبا “a kind of long coat.” The selection of the proper letters for such prefixes, or postfixes, must, of course, rest entirely with the teacher, who may, for the sake of exercising the pupil, continue it to any extent he may consider advisable. With the same view also, the learner may himself adopt the like plan, taking in preference the eight Arabic and the eleven aspirated letters ; as, by pursuing this method, he will soon meet with no difficulty in clearly pronouncing every word written in the native character, without the slightest hesitation. The pupil should now commit to memory, which he could do in the course of a few weeks more, the meaning of each word, and after frequently transcribing into the Roman character the sentences written in the native one, and translating into Hindústání, in the native character, the English sentences which are given at the end of each list of

words, try his ability in constructing fresh phrases. Great care, however, must be observed with respect to the accent, Englishmen being frequently too prone to substitute their own mode of accentuation for that of the Hindústání. (See note, page 83.) When the pupil has completed the course of study here recommended to him, he will not only be able to read any ordinary printed book with accuracy and fluency, but also to write the language correctly at dictation.

In producing the present work, the Author has not exclusively relied upon his own acquirements or judgment, but has availed himself of the experience and philological knowledge of several eminent writers upon Hindústání grammar; among whom he may gratefully mention Inshá Allá Khán, the late Mr. John Shakespear, and Dr. Duncan Forbes, LL.D.

The number of Hindústání words contained in this work is above two thousand, besides synonymes,* which amount to six hundred, while the number of sentences is about three hundred; so that it presents

* When there are more than one English equivalent to a word, the synonyme corresponds with the first one.

the pupil with a very copious and useful vocabulary and dialogue.

There will be found some words either of Hindí or Sanskrit origin, which may not be current in that part of India where pure Urdú is spoken, but the knowledge of which may, notwithstanding, prove useful to the learner.

OBSERVATIONS ON THE ACCENT.

As the introduction into this work of rules for accentuation may be considered by natives generally as an innovation on the part of the Author,—no such thing as accent having ever yet been mentioned or treated of in either the Hindústání or Persian languages; it will be necessary to explain—first, what is meant by the term accent; and, secondly, to produce the authorities for its insertion.

In English, the word *accent* has two significations—the one being that inflection of the voice peculiar to each individual language; this is called *lahja*; while the other means the stress laid upon a particular syllable; but this latter signification having no gram-

matical equivalent in Hindústání, will, in this work, be distinguished by the word دباو *dabáu*, 'pressure,' from the circumstance of the syllable upon which it is placed being pronounced with greater emphasis than the others, as هُنر *hu-nar*"; for the accent being on the second syllable, it is heard more fully pronounced than the first one. So in پانی *pá-ni*, although both vowels are long, yet the accent falling on the first syllable, it is heard more distinctly than the other. The nature of the accent being thus explained, the authority for its introduction may be stated to be derived from the rules which have been laid down for versification and scanning; for although such rules are not observed either in the reading of prose compositions or in common conversation, yet the accent founded upon them is distinctly heard whenever the Indian or the Persian speaks in an impassioned manner.

I must not conclude these observations without expressing how much I am indebted to Maulaví Masí-ḥuddín Khán Bahádúr, late Mír Munshí to the Governor-General of India, and Mír Aulád 'Allí Šáhib, a native of Lucknow, for their assistance in the Hindústání part of the book; and to Mr. Allison and Mr. Davenport, for the valuable aid they have afforded me

in the English part. My friend, Sergeant Atkinson, who has acquired a critical knowledge of Hindústání, also deserves my best thanks for having contributed a close and literal English translation of the dialogue.

For the correction of a few errors which have unavoidably crept into the work, a list of errata has been placed at the end.

AN
EASY METHOD
OF ACQUIRING
HINDÚSTÁNÍ
IN THE ORIGINAL CHARACTERS.

THE ALPHABET.

THE letters of the Hindústání or Urdú language (which is a mixture of Arabic, Persian, and Hindí), are forty-six in number, as given in the following Table.

Of these letters, eight are of purely Arabic origin, one of Persian, twelve of Hindí, two of Urdú, five of both Arabic and Persian, three of Persian and Hindí, and fifteen of Arabic, Persian, and Hindí.

The characters used in writing the Hindústání language are either Arabic or Persian—those employed in the present little work are Arabic.

TABLE I.
CHARACTERS OF THE HINDUSTANI ALPHABET AND
THEIR COMBINATIONS, TOGETHER WITH THE
EQUIVALENT ENGLISH LETTERS.

Column No. 1 contains the letters in their individual or uncombined forms, their origin being indicated by A, P, H, and U respectively, within parenthesis; 'A' standing for Arabic, 'P' for Persian, 'H' for Hindí, and 'U' for Urdú, and the corresponding English equivalents.

Column No. 2 contains the combining *initial* form of the letters, No. 3 that of the *medial*, and No. 4 that of the *final*.

1.	2.	3.	4.
* alif (A.P.H.) a, i, u			
ب be (A.P.H.) b	ب	ب	ب
پ bha (H.) bh	پ	پ	پ
پ pe (P.H.) p	پ	پ	پ
پ pha (H.) ph	پ	پ	پ
ت te (A.P.H.) t	ت	ت	ت
ث tha (H.) th	ث	ث	ث

* See page 8 for the pronunciation of letters.

1.	2.	3.	4.
تے (H.)	ṭ	تے	تے
تھا (H.)	ṭh	تھا	تھا
سو (A.)	ṣ	سو	سو
جیم (A.P.H.)	j̣	جیم	جیم
جھا (H.)	j̣h	جھا	جھا
چہ (P.H.)	cḥ	چہ	چہ
چھا (H.)	cḥh	چھا	چھا
ہائی (A.)	ḥ	ہائی	ہائی
کھائی (A.P.)	kḥ	کھائی	کھائی
دال (A.P.H.)	ḍ	دال	دال
دھا (H.)	dḥ	دھا	دھا
دال (H.)	ḍ	دال	دال
دھا (H.)	dḥ	دھا	دھا
زال (A.P.)	ẓ	زال	زال
رہ (A.P.H.)	ṛ	رہ	رہ
رہ (U.)	ṛ	رہ	رہ
رھا (U.)	ṛh	رھا	رھا
زہ (A.P.)	ẓ	زہ	زہ
زہ (P.)	zḥ	زہ	زہ
سین (A.P.H.)	ṣ	سین	سین

1.	2.	3.	4.
ش <i>shin</i> (A.P.H.)	<i>sh</i>	ش	ش
ص <i>swád</i> (A.)	<i>s</i>	ص	ص
ض <i>ẓwád</i> (A.)	<i>ẓ</i>	ض	ض
ط <i>toi</i> (A.)	<i>t</i>	ط	ط
ظ <i>ẓoi</i> (A.)	<i>ẓ</i>	ظ	ظ
ع <i>'ain</i> (A.)	<i>'</i>	ع	ع
غ <i>ghain</i> (A.P.)	<i>gh</i>	غ	غ
ف <i>fo</i> (A.P.)	<i>f</i>	ف	ف
ق <i>kṵáf</i> (A.)	<i>k</i>	ق	ق
ك <i>káf</i> (A.P.H.)	<i>k</i>	ك	ك
كه <i>kha</i> (A.)	<i>kh</i>	كه	كه
گ <i>gáf</i> (P.H.)	<i>g</i>	گ	گ
گه <i>gha</i> (H.)	<i>gh</i>	گه	گه
ل <i>lám</i> (A.P.H.)	<i>l</i>	ل	ل
م <i>mim</i> (A.P.H.)	<i>m</i>	م	م
ن <i>nún</i> (A.P.H.)	<i>n</i>	ن	ن
و <i>wádu</i> (A.P.H.)	<i>w</i>		و
ه <i>he</i> (A.P.H.)	<i>h</i>	ه	ه
ي <i>ye</i> (A.P.H.)	<i>y</i>	ي	ي

TABLE II.

This table contains one single, or detached, and twelve connective forms of the Arabic characters; the former will serve for all the detached, and the latter for the initial and final form of letters, by properly adding to them the number of dots. For example:—Form 2 will serve for با, یا, تا, ٹا, نا, ٲا, and form 3, in like manner, for جا, خا, چا, سا, شا, صا, ضا; 4 for طا, ظا; 5 for عا, غا; 6 for فا, کا, گ; form 12 will also serve for the aspirated letters of the final class by merely prefixing the simple letters to it, as دها, ڈها, ژها; and the last form will serve for all the aspirated letters of the initial class, as بها, جها, کها.

The learner may, for the sake of practice, introduce the medial form of any one or two letters as written in column No. 3 of Table I., page 2, between any two connected letters contained in the following forms. For example:—Write the medial form ٲ of the letter س between the two letters بت found in form 2, it will become بست *bast*: take گ and ٲ and introduce them between the two letters بھل written in form 13, it will become بھگیل *bhagel*: and so on.

FORM I.

ا ب ج د ر س ص ط ع ف ق ک ل م ن و ه ي

FORM II.

با بت بچ بد بر بس بص بط بع بف بق بک بل
 بم بن بو به به بي

FORM III.

جا جت جچ جد جر جس جص جط جع جف
 جق جک جل جم جو جه جـ جي

FORM IV.

سا ست سچ سد سر سس سص سط سع سف سق
 سگ سل سم سن سوسه سي

FORM V.

صا صت صچ صد صر صس صص صط صع صف صق
 صگ صل صم صن صوصه صي

FORM VI.

طا طت طچ طد طر طس طص طط طع طف طق طک
 طل طم طن طو طه طي

FORM VII.

عا عت عچ عد عر عس عص عط عع عف عق عک
 عل عم عن عو عه عي

FORM VIII.

فا فت فچ فد فر فس فص فط فع فف فت فک
فل فم فن فو فہ فی

FORM IX.

کا کت کچ کد کر کس کص کط کع کف کت کک
کل کم کن کو کہ ک کی

FORM X.

لا لال لچ لد لر لس لص لط لع لف لق لک ل
لم لن لو له لی

FORM XI.

ما مت مچ مد مر مس مص مط مع مف مق
مک مل مم من مو مه می

FORM XII.

ها هت هچ هد هر هس هص هط هع هف هق
هک هل هم هن هو هه هي

FORM XIII.

بها بهت بهچ بهد بهر بهس بهک بهل بهم بهن بهو
بهه بهي

PRONUNCIATION OF THE HINDUSTANI
LETTERS.

| *alif* is represented in the English character by *a*,
i, or *u*.

The learner may, perhaps, at first find some difficulty in understanding how one letter can thus be represented by three distinct ones; but he will observe at page 17 that the short vowels are represented by points, whose power is exclusively dependent either upon their conjunction with, or their position above or below, a consonant: all words, therefore, beginning with vowels are written with *alif* (*hamzah*), which is the fittest of all letters for the purpose, inasmuch as its *makhraj*, 'place of utterance,' is, like that of the vowels themselves, in the throat exclusively.

Alif has two designations—*hamzah* and *alif-i-sákin*. As *hamzah* it is *inert* and capable of being affected by the vowel-points, and as *alif-i-sákin* it is a *mute* vowel joined always to the vowel *zabar*, to denote its long sound. (See the long vowels, page 18).

In order to distinguish the *hamzah* from *alif-i-sákin*, the former has the symbol [◌], which is not, however, used over *alif* at the commencement of a word, but only in the middle or at the end of one; its fulcrum

also is either retained or changed according to the nature of the vowel by which it is affected; thus, if it be *zabar*, then it is written over ^أ; if *zer* over ^ي; and if *pesh* over ^و. (See pages 19 and 24).

The sound of *hamzah** is very short; in fact, it is a simple impulse of the throat, and is similar to what is heard in hiccuping: this sound is clearly and distinctly heard in the Arabic when it is preceded by a vowel; but in Hindústání it is pronounced long even in words borrowed from the Arabic, as in ^أما *marwá*, 'abode,' which is pronounced *máwá*. It is quite inaudible even in Arabic when *hamzah* is itself affected by a vowel, and consequently, as before stated, it has been found the fittest of all letters to represent the short vowels at the beginning of words.

ب *be* is represented by *b* in *babe*.

بھ *bha*. Although this letter possesses an individual character of its own in Hindí, it is, nevertheless, written in Hindústání as a compound one, formed of two letters, *b* and *h*. The learner must be careful in uttering this (as also the ten other cognate letters) not to pronounce the two separately; or, in other words, not to utter them by two distinct emissions of the

* *Hamzah*, when inert, is represented by a raised comma (,).

breath : in fact, *bh, ph, th, ṭh, jh, chh, dh, ḍh, ṛh, kh, gh*, are, in pronunciation, but single letters, requiring the help of aspirated vowels for their utterance. The difference between the simple and the aspirated vowels is this, that the sound of the former requires a single impulse of the throat, as heard in *a, i, u*, whereas the latter demands the additional impulse of the lungs also, as heard in *ha, hi, hu*. These eleven letters, consequently, require the assistance of the latter ; as, for instance, *ba* requires the help of the simple vowel *a*, and *bha* that of the aspirated vowel *ha*.

پ *pe* is represented in English by *p* in *page*.

پھ *pha*. To pronounce this letter see ۞.

ت *te* is represented in English by *t*, but its sound is softer than that letter. It is pronounced by putting the tip of the tongue a little beyond the fore teeth.

تھ *tha*. See ۞.

ٲ *te* is represented by *t* with a dot beneath it, as a mark of distinction between it and the soft *t*. It is pronounced like the English *t* in *tape*.

ٲھ *tha*. See ۞.

س *se* is represented by *s* with two dots underneath it. Its sound in Arabic is like that of the sharp *th* in *thin*, but with more aspiration : in Hindústání it is pronounced like the *s* in *say*.

ج Jim is represented by *j* in *joor*.

چ jha. See پ.

چ che is represented by *ch* in *chess*.

چ chha. See پ.

ح hai is represented by *h* with a dot below, in order to distinguish it from *s* *he*. It is uttered with much force in the throat, a force which contracts the latter and makes the sound ring therein, so as to become heavier and broader than that of *he*.

خ khai is represented by *k* and *h* with a line below, in order to distinguish it from ک kh, which is written without such line. It sounds like the German *ch* in *looh*, *dooh*, *auch*, etc., but is uttered with much force, such as is heard in the act of clearing the throat.

د dal is represented by *d*. It sounds rather more like the flat *th* in *that*.

د dha. See پ.

د̣ dal is represented by *d* with a dot beneath. It sounds like the *d* in *doll*, *door*, etc.

د̣ dha. See پ.

ذ zal is represented by *z* with a line below it. It is pronounced in Hindústání a little softer than *z* *so*.

ر re is represented by *r* in *ray*.

ر̣ re is represented by *r* with a dot below it. Its sound, which is peculiar, is produced by curving the

tongue upwards and then bringing it back in the act of utterance with a sudden jerking action, allowing the tip at the same time to touch the roof of the mouth or the upper gums.

رہا. See the preceding letter, and also رہ. (Observe, neither this letter nor the preceding one ever begins a word).

ز *ze* is represented by *z* in *zenith*.

ژ *zhe* is represented by *zh*, and is pronounced like the French *j* in *je*, or the English *z* in *azure*.

س *sin* is represented by *s* in *seen*.

ش *shin* is represented by *sh* in *shine*.

ص *swadd* is represented by *s* with a dot beneath it. Its sound is stronger than that of س, as in *swamp*.

ض *zodd* is represented by *z* with a dot beneath. Its original sound is like *dwad* with soft *d*, but in Hindústání it is pronounced stronger than *z*.

ط *toi* is represented by *t* with two dots below. Its sound is stronger than that of ت soft, and is nearly like that which is heard in *thwart*.

ظ *zoi* is represented by *z* with two dots beneath. In Hindústání its sound does not differ much from that of ض; but in Arabic it is something like *swá*.

ع *'ain*. This letter is represented in English ac-

cording to the fancy of the Oriental scholars, some of whom use a comma before or after the vowels, as the case may be, others the medial form of the letter (ا) over the vowels, while others again employ the full form of the letter ع. It sounds like the consonant *alif*, but with much straining force, compression of the throat, and expansion of the mouth.

غ *ghain* is by some writers represented by *gh* with a line beneath them, and by others by the original character غ. It sounds like the German *g* in *sagen*, *tragen*, etc., but with much ringing of the sound in the throat.

ف *fe* is represented by *f* in *fado*.

ق *káf* or *khwáf* is represented by *k* with a dot below, but its true sound is wholly different from that of *k*, as it proceeds from the tonsil and the root of the tongue, which close together previous to uttering it, and then open with some force, as the lips do in the case of the letter *p*, where they are closed preparatory to uttering that letter, and open with some force in the act of utterance.

ك *káf* is represented by *k* in *kaffir*.

خ *kha*. See ه.

گ *gáf* is represented by *g* hard, as in *gaff*, *garment*, etc.

گ *gha*. See ه.

ل *lám* is represented by *l* in *lamb*.

م *mím* is represented by *m* in *maim*.

ن *nún* is represented by *n* in *noon*, when it is not nasal or غنة *ghunnah*; but when nasal, a dot is added to it, thus—*n̄*: it then sounds like the *n* in the French syllables *an*, *en*, *in*, *on*, etc. The ن final, in the plural termination آن *án*, [ين *ín*, أين *en*, اون *on*, in all the pronouns (with the exception of كون *kaun*, 'who?') جون *jaun*, 'who,' 'which,' and تون *taun*, 'that same'), in adverbs, and in post-positions, is nasal: it is also nasal in the first person singular and the first and third persons plural of the present tense of the verb هونا *hona*, 'to be;' as هون *hún*, 'am,' and هين *hain* 'are.' The ن final, when preceded by a vowel in a penultimate syllable, is generally nasal: in some words ن preceded by *a* or *u* and followed by an inert consonant is nasal, as بنس *ban̄s*, 'bamboo,' منه *mun̄h*, 'mouth.' ن followed by *b* and *p* generally sounds like *m*.

و *wdu*, when consonant, is represented by *w*,* and as such, is affected by the short vowels; and, when a vowel, it is represented by *ú* and *o*. See the long vowels, p. 18.

In words of Persian origin, و preceded by خ and fol-

* *Wdu* affected by *zer* must be pronounced like *v*.

lowed by a long vowel, combines closely in sound with خ, and in such case it is called *wdú-i-ma'dúláh*, 'distorted,' from its usual sound as in خواب *khwáb*, 'sleep,' 'dream,' خوار *khwár*, 'ruined,' خواهش *khwdhish*, 'wish,' خویش *khwoesh*, 'a kinsman,' and in like words.

 *he* is represented by *h*. It is a simple aspirate, like the English *h* in *hay*. See the letter ح.

In combination this letter undergoes a change of form, which is necessary to be pointed out. As an individual or detached letter, it is written as above (); but as an initial thus, ه; as a medial thus, هـ; and as a final thus, ه or هـ. It has also this form—هـ, which, however, in Hindústání, is used only for the aspirated letters of the initial class, as به, جه, كه, etc.; but in the aspirated letters of the final class, as ده, تده, جده, it retains its initial form.* At the end of some words *h* preceded by *zabar* is not heard, and in that case it is called *hd-i-mukhtafi*,† 'imperceptible,' and is written in the first final form, as in جامه *jáma*, خانه *khána*; but in other cases it is written in the second form, as in ماه *mah*, 'moon,' when it is called *hd-i-muzhar*, 'expressed.'

* The *he* in the aspirated letters is called *hd-i-makhlút*, 'blended *he*.'

† This *he* is not represented by *h*, the vowel *a* alone is sufficient to indicate it.

ي *ye*, when consonant, is represented by *y* in *yard*, and as such, is affected by the short vowels; and, when vowel, it is represented by *i* and *e*. (See the long vowels, p. 18). In the words پيار *pyár*, 'affection,' پياس *pyás*, 'thirst,' تياگ *tyág*, 'abdication,' دھيان *dhyán*, 'thought,' کیا *kyá*, 'what,' کیوں *kyún*, 'why,' 'how,' گيان *gyán*, 'religious knowledge,' نیارا *nyára*, 'extraordinary,' نیاو *nyáu*, 'justice,' and a few other words, ي combines closely in sound with its preceding letter when pronounced.

CONSONANTS.

The consonants are of two kinds, one of which is called * *hurúf-i-sahih-sákin*,† 'strong inert letters,' and the other *hurúf-i-'illat*, 'weak letters': forty-three of the letters belong to the former, and three (viz., ا, ي, and و) to the latter. These three letters perform a double office, serving sometimes as consonants and at others as vowels, as will appear in the following observations on the vowels.

VOWELS.

There are eight simple vowel sounds and two diph-

* *Hurúf* is the plural of *harf*, 'a letter.'

† A consonant when affected by a vowel is called *harf-i-mutaharrik*.

thongs in Hindústání: of the simple sounds there are three short and five long.

SHORT VOWELS.

— = *a*; — = *i*; — = *u*.

The short vowels are called *harakát*,* 'motions,' and are represented, not by letters, as in other languages, but as seen above, by points, which are called *i'rab*. The first point, above the line, is called *sabar*, 'above,' in Persian; and *fatah*, 'opening,' in Arabic: the sound it represents is nearly that of the English short *a*, but it more closely resembles that of the *u* in *cut*, *gut*, *rut*, etc. It is placed over a consonant thus, بَ *ba*, تَ *ta*, etc.

The second point, below the line, is called *zer*, 'below,' in Persian, and *kasra*, 'breaking or lowering,' in Arabic, and indicates the sound of the English short *i* in *bit*, *pit*, etc. It is written below a consonant, as بِ *bi*, تِ *ti*, etc.

The third, above the line, is called *pesh*, 'advance,' in Persian, and *zamma*, 'contraction,' in Arabic, and the sound it represents is that of the English short *u* in *bush*. It is placed over a consonant, as بُ *bu*, تُ *tu*, etc.

* *Harakát* is the plural of *harakat*, 'a motion.'

LONG VOWELS.

ا = *ā*; ي = *ī*; و = *ū*; ي = *e*; و = *o*;

or

آ = *ā*; إِي = *ī*; أُو = *ū*; اِي = *e*; او = *o*.

The five long vowels are represented by the combination of the short vowel points with *hurūf-i-illat*; viz., ا, ي, and و, as written above. See page 16.

آ or ا in آب *āb*, تاب *tāb*, and مآل *māl*, corresponds in sound with the English long *a* in *far*, *father*, etc. The long line above آ is called *madd*, and indicates the omission in writing of the second ا: it is used with *alif* only at the beginning of a word or syllable, to denote the long sound of the vowel.

إِي *ī* in إيراد *irād*, بيس *bis*, sounds like the long *i* in *machine*, or like *ee* in *been*.

أُو *ū* in اُون *ūn*, بوم *būm*, sounds like the long *u* in *rule*, or like *oo* in *boon*.

اِي *e* in اِيَك *ek*, نِيَك *nek* sounds like the *e* in *there*, or like *a* in *tale*.

او *o* in اوس *os*, زور *zor* corresponds in sound with the long *o* in *sole*.

The ا, ي, و, as vowels are always *sākin* (silent) in themselves, the first letter (ا) is invariably combined with *sabar* or *fatah*, to denote its long sound, and is consequently called by the Arab grammarians the

'sister of *fatah*.' The second letter (ي) is generally combined with *xer* or *kasra*, to denote its long sound, hence it is denominated 'the sister of *kasra*;' and the third (و) commonly follows *pesh* or *zamma*, to denote the long sound of that vowel, hence it is termed the 'sister of *zamma*.' Other names are also given to the three above-named letters, thus \bar{a} with *madd* is called *alif-i-mamdúda*, 'elongated *alif*;' the ي when denoting the long *i* (as in *machine*) is termed *yá-i-ma'rúf*, 'known *yá*,' and when it represents *e* broad (as in *there*) it is designated *yá-i-majhúl*, 'unknown *yá*;' the و * representing *u* long (as in *rule*) is called *wdu-i-ma'rúf*, and when it denotes *o* long (as in *sole*) *wdu-i-majhúl*.

Rule.—If any of the five following vowels \bar{a} ا, \bar{i} إ, \bar{u} أُ, *e* اي, and *o* او, occur in the beginning of a syllable preceded by one terminating in a long vowel, either the euphonic ي intervenes between them or the *fulorum alif* in the above vowels will be omitted, and the symbol of *hamza* (ء) will be substituted for *alif* over the ي or و, as in *dyá* for آ آي; *láí* for لاي لائي; *jdúngá* for جاؤنگا; *leún* for لياون ليئون; *áo*, for جاو. But when a syllable terminating in an inert

* In some words of Persian origin خور *khud*, خورد *khurd*, خوش *khush*, etc., و is inactive, and does not prolong the sound of the vowel *pesh*. This و is represented by \mathfrak{w} with a dot below.

consonant precedes any of these vowels the inert letter assumes the vowel point itself, and the *fulcrum alif* is omitted altogether, as in بولا *boldá* for بول آ; دھری *dharí* for دھر آي; گرونگا *giringá* for گراونگا; چلی *chale* for چل آي; کرو *karo* for کراو.

DIPHTHONGS.

اَي or اِي = *ai*, او or اُو = *au*.

اَي = *ai* sounds like the *i* in *tire*, as ايسا *aisá*, 'thus, such;' جيسا *jaisá*, 'as.'

او = *au*, sounds like the *ou* in *our*, as اور *aur*, 'and;' کونسا *kaunsá*, 'which?'

ORTHOGRAPHICAL MARKS AND THEIR USE.

(—). This mark, denoting the vowel *a* short, is not generally placed over letters affected by that vowel, as اسد *asad* and نگر *nagar*, but it is always placed over a consonant affected by the diphthongs اَي and او, as ايسا *aisá* and ويسا *weisá*, and upon و and ي when they begin a syllable not being the first in the word, as رشوت *rishwat*, سير *siyar*, and also upon the primitive *ha* preceded by *d*, *dh*, as دهن *dahan*, دھر *dahar*.

(-). This mark, indicating the vowel *i* short, is always placed under a letter affected by that vowel, as

اِكتِسَاب *iktisáb*. A letter affected by *i* long is also marked, as in مِيرَانِي *míráni*; but letters affected by *e* broad are not marked, as in اِيَك *ek*, سُحِيَت *suhót*.

(٢). This mark, representing the vowel *u* short, is applied to letters affected by that vowel, as اُصْطِرْلَاب *usturáb*, and also to letters affected by *u* long, as in مَسُور *masúr*; but letters affected by *o* long are not marked, as in پُوت *pot*.

(٣). This mark is placed only over *alif* to denote its long sound, the only exception to this rule is in the word اِلَهِي *iláhi*, in which it is placed over the letter *l*.

(٤). This mark is called جَزْم *jasm*, 'amputation' or 'stop,' which, when placed over an inert letter, denotes that the preceding vowel sound terminates with that letter, as in مُسْتَوْجِب *mustaujib*. To ensure correctness in the division of the syllables in utterance when two inert letters occur in a word, the first ought to be marked with *jasm*, as in that word itself, جَزْم, and in هُنَسَا *hanená*, دُوسْت *dost*, صَبْر *sabr*, دَهْر *dahr*.

(٥). This mark is called تَشْدِيد *tashdíd*, and when placed over a letter indicates that in pronouncing the word that letter is to be doubled, as in اَچْهَآ *achohhá*, كُتَا *kuttá*.

(٦ = a). This mark, represented by *a* with a dot be-

low, is called *alif-i-makṣūrah*, and is placed over ي and و in some Arabic words, in which case those letters are pronounced like *alif* or *a* long, as in موسي *mūsa*, علي *'ala*, صلوة *ṣalat*, which without that mark would be pronounced *must*, *'ali* and *ṣalūt*. The ي in the word عليه *'alahida*, 'a part,' is also so marked. The *tashdīd* over ل in الله *allāh* is also so marked.

($\frac{u}{-}$ = *un*). This mark, represented by *u*, *n*, with a line below the latter, is called *tanwīn*; it sounds like the *u*, *n*, in أن *un*. It is purely of Arabic origin, and is placed only upon the terminal letters of Arabic nouns; it serves as an indefinite article, like *a* or *an* in the English, but varies its form according to the case in which the noun stands. In the nominative case it retains its own form, as رجل *rajulun*, 'a man;' in the genitive it is changed into $\frac{u}{-}$ = *in*, as لرجل *li rajulin*, 'for a man;' and in the objective case into $\frac{a}{-}$ = *an*, as رجلاً *rajulan*, 'a man.' In the last case the *tanwīn* being of two *ṣabars* requires the addition of *alif* at the end of the word. Some nouns affected by the *tanwīn* 'an,' are used adverbially in Hindūstānī, as خصوصاً *khushūṣan*, 'particularly,' صريحاً *ṣariḥan*, 'clearly.' But when Arabic nouns are used in a definite sense, the definite article أل *al* or *alif lām* is put before them, which supersedes

the *tanwîn* (or one of its two marks), as *الفرس* *al farasu*, 'the horse;'; *لِلْفَرَسِ* *lil farasi*, 'for a horse;'; *رَكَبْتُ الْفَرَسَ* *rakhadtul farasa*, 'I rode a horse.' The mark (ـَ) in the second and third examples is placed over *alif* to denote that it is *silent*. In some words the *lâm* (ل) becomes silent also, as in *عَبْدُ الرَّحِيمِ* 'abdurrahîm, but in such case the next letter to it must bear the *tashdîd* (ـِ), as shown in the example.

MONOSYLLABLES.

The syllables arranged in alphabetical order in the following columns are of two kinds: one beginning with a vowel and the other with a consonant. The columns of the right hand side contain the former, and those of the left hand side the latter. The learner's attention is called to the columns No. 1, 2, and 33, in which the pronunciation of each syllable is given in the English character below it, which will facilitate his pronouncing correctly the syllables contained in the other columns; his attention is also invited to the pronunciation of the syllables contained in the right hand side column of No. 1, as the consonant letter in them being *hamza* (see p. 9) demands the same restraint over the vowel sounds as the other consonants do; that is to say, it

prevents the sound from proceeding farther. *Hamza*, when inert, is represented by a raised comma (´) after the vowel, as shown in the following right hand side column No. 1.

No. 1.

أ	إ	آ	أُ	إِ	أَ
u	i	a	u	i	a
أُ	إِ	آ	—	—	—
u	i	a			
او	اي		—	—	
o	e				
أُ	إِ		—	—	
au	ai				

No. 2.

بُ	بِ	بَ	أُب	إِب	أَب
bu	bi	ba	ub	ib	ab
بُ	بِ	بَ	أُب	إِب	أَب
bu	bi	ba	ub	ib	ab
بو	بي		أوب	ايب	
bo	bi		ob	ib	
بُ	بِ		أُب	إِب	
bu	bi		ub	ib	

No. 3.

اے	ایہ	اے	اے	اے
آہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ

No. 4.

اے	ایہ	اے	اے	اے
آہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ

No. 5.

اے	ایہ	اے	اے	اے
آہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ

No. 6.

اے	ایہ	اے	اے	اے
آہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ
ایہ	ایہ	اوپہ	ایہ	ایہ

No. 7.

اَته	اِته	اُته	تَه	تِه	تُه
آته	اِيته	اُوته	تِه	تِيه	تُوه
اِيته	اوتَه		تِيه		تُوه
اِيته	اوتَه		تِيه		تُوه

No. 8.

اِث	اِث	اُث	تِث	تِث	تُث
آث	اِث	اُوث	تِث	تِيث	تُوث
اِث	اوث		تِيث		تُوث
اِث	اوث		تِيث		تُوث

No. 9.

اَته	اِته	اُته	تَه	تِه	تُه
آته	اِيته	اُوته	تِه	تِيه	تُوه
اِيته	اوتَه		تِيه		تُوه
اِيته	اوتَه		تِيه		تُوه

No. 10.

اِث	اِث	اُث	تِث	تِث	تُث
آث	اِث	اُوث	تِث	تِيث	تُوث
اِث	اوث		تِيث		تُوث
اِث	اوث		تِيث		تُوث

No. 15.

ح	ح	ح	أح	اح	اح
حو	حي	حا	أوح	اوح	آح
—	—	—	—	—	—
حو	حي		أوح	اوح	

No. 16.

خ	خ	خ	أخ	اخ	اخ
خو	خي	خا	أوخ	اوخ	آخ
—	—	—	—	—	—
خو	خي		أوخ	اوخ	
خو	خي		أوخ	اوخ	

No. 17.

د	د	د	أد	اد	اد
دو	دي	دا	أود	اود	آد
—	—	—	—	—	—
دو	دي		أود	اود	
دو	دي		أود	اود	

No. 18.

دھ	دھ	دھ	أدھ	ادھ	ادھ
دھو	دھي	دھا	أودھ	اودھ	آدھ
—	—	—	—	—	—
دھو	دھي		أودھ	اودھ	
دھو	دھي		أودھ	اودھ	

No. 19.

اَدَّ	اِدَّ	اُدَّ	اَدَّ	اِدَّ	اُدَّ
اَدَّ	اِدَّ	اُدَّ	اَدَّ	اِدَّ	اُدَّ
اَدَّ	اِدَّ	اُدَّ	اَدَّ	اِدَّ	اُدَّ
اَدَّ	اِدَّ	اُدَّ	اَدَّ	اِدَّ	اُدَّ

No. 20.

اَدَّه	اِدَّه	اُدَّه	اَدَّه	اِدَّه	اُدَّه
اَدَّه	اِدَّه	اُدَّه	اَدَّه	اِدَّه	اُدَّه
اَدَّه	اِدَّه	اُدَّه	اَدَّه	اِدَّه	اُدَّه
اَدَّه	اِدَّه	اُدَّه	اَدَّه	اِدَّه	اُدَّه

No. 21.

اَن	اِن	اُن	اَن	اِن	اُن
اَن	اِن	اُن	اَن	اِن	اُن
اَن	اِن	اُن	اَن	اِن	اُن
اَن	اِن	اُن	اَن	اِن	اُن

No. 22.

اَر	اِر	اُر	اَر	اِر	اُر
اَر	اِر	اُر	اَر	اِر	اُر
اَر	اِر	اُر	اَر	اِر	اُر
اَر	اِر	اُر	اَر	اِر	اُر

No. 23.

اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر

No. 24.

اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر

No. 25.

اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر

No. 26.

اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر
اَر	اَر	اَر	اَر	اَر	اَر

No. 27.

سُ	سِ	س	اُس	اِس	اس
سُو	سِي	سا	اُوس	اِيس	آس
سو	سي		اوس	ايس	
سَو	سَي		اَوس	اَيس	

No. 28.

شُ	شِ	ش	اَش	اِش	اش
شُو	شِي	شا	اُوش	اِيش	آش
شو	شي		اوش	ايش	
شَو	شَي		اَوش	اَيش	

No. 29.

صُ	صِ	ص	اُص	اِص	اص
صُو	صِي	صا	اُوص	اِيص	آص
—	—				
صَو	صَي		اَوص	اَيص	

No. 30.

ضُ	ضِ	ض	اُض	اِض	اض
ضُو	ضِي	ضا	اُوض	اِيفض	آض
—	—				
ضَو	ضَي		اَوض	اَيفض	

No. 31.

ط	ط	ط	أط	ط	اط
طو	طي	طا	أوط	إيط	آط
—	—	—	—	—	—
طو	طي		أوط	إيط	

No. 32.

ظ	ظ	ظ	أظ	إظ	اظ
ظو	ظي	ظا	أوظ	إيظ	آظ
—	—	—	—	—	—
ظو	ظي		أوظ	إيظ	

No. 33.

ع	ع	ع	أع	إع	اع
'u	'i	'a	'u	'i	'a
عو	عي	عا	أوع	إيع	آع
'u	'i	'd	'u	'i	'd
—	—	—	—	—	—
عو	عي		أوع	إيع	
'au	'ai		'au	'ai	

No. 34.

غ	غ	غ	أغ	إغ	اغ
غَو	غِي	غا	أَوغ	إِغ	آغ
غَو	—	—	اَوغ	اِغ	اِغ
غَو	غِي	—	أَوغ	أِغ	أِغ

No. 35.

ف	ف	ف	أف	إف	اف
فَو	فِي	فا	أَوف	إِف	آف
فَو	فِي	—	اَوف	اِف	اِف
فَو	فِي	—	أَوف	أِف	أِف

No. 36.

ق	ق	ق	أق	إق	اق
قَو	قِي	قا	أَوق	إِق	آق
قَو	قِي	—	اَوق	اِق	اِق
قَو	قِي	—	أَوق	أِق	أِق

No. 37.

ك	ك	ك	أك	إك	اك
كَو	كِي	كا	أَوك	إِك	آك
كَو	كِي	—	اَوك	اِك	اِك
كَو	كِي	—	أَوك	أِك	أِك

No. 38.

کھ	کھ	کھ	اکھ	اکھ	اکھ
کھو	کھی	کھا	اُکھ	ایکھ	آکھ
کھو	کھی		اوکھ	ایکھ	
کھو	کھی		اُکھ	ایکھ	

No. 39.

گھ	گھ	گھ	اُگھ	ایگھ	اگھ
گھو	گھی	گا	اُگھ	ایگھ	آگھ
گھو	گھی		اوگھ	ایگھ	
گھو	گھی		اُگھ	ایگھ	

No. 40.

کھ	کھ	کھ	اُکھ	اکھ	اکھ
کھو	کھی	کھا	اُکھ	ایکھ	آکھ
کھو	کھی		اوکھ	ایکھ	
کھو	کھی		اُکھ	ایکھ	

No. 41.

ل	ل	ل	اُل	اِل	اَل
لو	لی	لا	اُل	اِل	آل
لو	لی		اول	ایل	
لو	لی		اُل	ایل	

No. 42.

مُ	مِ	مَ	أَم	إِم	اِم
مُو	مِي	مَا	أَوَم	إِيَم	اَيَم
مو	مي		اوم	ايم	
مَو	مَي		اَوَم	اَيَم	

No. 43.

نُ	نِ	نَ	أُن	إُن	اُن
نُو	نِي	نَا	أَوُن	إِيُن	اَيُن
نو	ني		اون	اين	
نَو	نَي		أُون*	اَيْن	

No. 44.

وُ	وِ	وَ	أَوْ	—	او
وُو	وِي	وَا	—	اِيو	آو
وو	وي			—	ايو
—	وَي			—	—

* The *nun* ن final in the long syllables in this column may or may not be nasal.

No. 45.

ه	ه	ه	أه	إه	اه
هو	هي	ها	أوه	إيه	آه
هو	هي		أوه	إيه	
هو	هي		أوه	إيه	

No. 46.

ي	ي	ي	—	إي	أي
يو	—	يا	أوي	—	آي
يو	يي		أوي	—	—
يو	—		—	—	—

The words found in the preceding syllables, and which are of themselves significative, are here arranged in two parts.

PART I.

SHEWING THE WORDS BEGINNING WITH A VOWEL.

a short.

أب now (<i>is wakt</i>).	از from (<i>se</i>).
أده half (<i>ádhd</i>).	أن food (<i>ghizd</i> , f.).
أثر <i>f.</i> obstinacy (<i>istádagi</i> , f.)	أه Oh!

i short.

اس this (used with post-positions کا, کو, etc).	ان these; plural of <i>is</i> .*
---	----------------------------------

u short.

اُٹھ rise up, <i>v. n.</i>	اُگ grow, <i>v.</i>
اُڑ fly, <i>v. n.</i>	اُن those; the plural of <i>us</i> .*
اُف Oh !	
اُس that (used with post-positions کا, کو, etc.)	

á long.

آ come, <i>v. n.</i>	آش <i>f.</i> gruel (<i>pióhsh</i> , <i>f.</i>)
آب water (<i>páni</i>).	آگ <i>f.</i> fire (<i>átish</i> , <i>f.</i>)
آپ self; you (<i>khud</i>).	آل <i>f.</i> progeny (<i>aulád</i> , <i>f.</i>)
آٹھ eight.	آم mango-fruit.
آج to-day.	آن <i>f.</i> moment (<i>lamha</i>).
آدھ half (<i>nisf</i>).	آو come ye, <i>v.</i>
آڑ <i>f.</i> screen (<i>hijáb</i>).	آس <i>f.</i> sigh (<i>hási</i>).
آس <i>f.</i> hope (<i>ummed</i>).	آی came, <i>pl.</i> , <i>v.</i>

* When these two plural pronouns have the particle *ne* affixed to them, they are used as singular in all the preterite tenses of active verbs, of which, in fact, they are the nominatives; while for the plural they become *inhoñ*, *unhoñ*: as, *in ne kahd*, 'he said;' *un ne márd ihd*, 'he had beaten;' *inhoñ ne kahd*, 'they said;' *unhoñ ne márd ihd*, 'they had beaten.'

u long.

اوبه f. weariness (*māndagī*). | اوکھ f. sugar-cane (*nai shakar*)

اوت stupid (*aḥmak*). | اون f. wool.

e broad.

ایٹر spurring. | ایک one. | O ای

o long.

اوپ f. sharpness (*ābdārī*, f.) | اوڑھ put on, v.

f.)

اوس f. dew (*shabnam*, f.)

اوٹ f. screen (*parda*).

اوٹ f. nausea (*matli*, f.)

اوجھ entrails.

اوه Oh!

اور side (*taraf*, f.)

اول hostage.

ai diphthong.

این an interrogative expression.

au diphthong.

اوت boil (as water, etc.) | اوچھ a root.

v. n.

اور and, (و o); another,

اوج height (*bulandī*, f.)

some more.

PART II.

SHEWING THE WORDS ENDING IN A VOWEL.

a short.

ب with (*adī*)

| شش six (*shash*).

á long.

با with (<i>sdth</i>)	کا of.
بہا suit, fit, <i>v. n.</i>	کھا eat, <i>v.</i>
پا foot (<i>pánw</i>); get, <i>v.</i>	گا sing, <i>v.</i>
تا in order that, until.	لا bring, <i>v.</i>
تہا he was.	ما <i>f.</i> mother (<i>mádar</i> , <i>f.</i>)
جا go, be, <i>v.</i>	نا neg. particle (<i>na</i>).
چا <i>f.</i> tea.	وا open.
چھا cover, <i>v.</i>	ھا Alas! (<i>afsos</i>).
ڈھا demolish, <i>v.</i>	یا O! or.
سا like.	

í long.

بی <i>f.</i> madam.	سی <i>f.</i> like.
بھی also.	ہی each, every (<i>har</i>).
پی lover; drink, <i>v.</i>	کی <i>f.</i> of.
تھی she was.	گھی clarified butter.
جی life; yes sir (<i>ján</i> , <i>f.</i>)	ہی very, only, just as,
چھی tut!	own.

ú long.

بو <i>f.</i> smell (<i>bás</i> , <i>f.</i>)	تو thou.
---	----------

تھو fie !

خو see *kho*.

رو face (*munh*).

سو side (*taraf*, f.)

کو street (*klucha*).

لو f. hot wind.

مو the hair (*bdl*).

e broad.

بي without.

تھي they were.

جھي six.

دي give, v.

سي from, by, to, with,
than.

کي of.

لي take, v.

ني a particle affixed to
the agent governing the
preterite tenses of active
verbs.

وي they, those.

يي these.

o long.

پو a creeper.

تو in fact, then, if.

جو who, which, if.

خو f. habit (*'adat*, f.)

دو two; give ye, v.

دھو wash, v.

ڈھو carry a burden, v.

رو weep, v.

سو who, which; sleep, v.

کو to.

کھو lose, v.

لو behold! take ye, v.

وو he (*wuh*).

ھو be, become, v.

ai diphthong.

بي <i>f.</i> tendon (<i>kuch</i> , <i>f.</i>)	لي <i>f.</i> melody.
جي as many (<i>jítne</i>).	مي <i>f.</i> wine (<i>sharáb</i> , <i>f.</i>)
سي a hundred.	ني <i>f.</i> a pipe.
شي <i>f.</i> a thing (<i>chíz</i> , <i>f.</i>)	وي so many (<i>utne</i>).
في <i>f.</i> vomit.	هي is.
كي how many?	

au diphthong.

پو <i>f.</i> the dawn; all.	سو a hundred.
تو then.	لو <i>f.</i> flame.
جو barley, grain.	نو new; nine (<i>nayá</i>).

Note.—As the preceding words, consisting of two letters, contain a few post-positions (prepositions), by means of which the personal and other pronouns are inflected, and as the personal pronouns found among the words are three only, viz., تو, وو or و, and وي, it is better, for the sake of saving the learner's time, that he should know here the other three pronouns, viz., مَیں 'I,' هَم 'we,' and تُمْ 'ye,' in order to inflect them simultaneously with the others. Observe, that pronouns in the nominative case undergo no change, their oblique cases only being inflected.

NOMINATIVE.

مَیں <i>main</i> , I.	ہم <i>ham</i> , we.
تُو <i>tū</i> , thou.	تُم <i>tum</i> , ye.
وہ <i>wuh</i> , he, she, it, that.	وہ <i>we</i> , they.*

POSSESSIVE.

میرا <i>merā</i> ,	}	ہمارا <i>hamārā</i> ,	}	our
میری <i>merī</i> ,		ہماری <i>hamārī</i> ,		
میرے <i>merē</i> ,		ہمारे <i>hamāre</i> ,		
تیرا <i>terā</i> ,	}	تمہارا <i>tumhārā</i> ,	}	your.
تیری <i>terī</i> ,		تمہاری <i>tumhārī</i> ,		
تیرے <i>terē</i> ,		تمہारे <i>tumhāre</i> ,		
اُس کا <i>us kā</i> ,	}	اُن کا or اُنہوں کا <i>un</i>	}	their.
اُس کی <i>us kī</i> ,		<i>kā</i> or <i>unhōn kā</i> ,		
اُس کے <i>us ke</i> ,		اُن کی or اُنہوں کی <i>un kī</i> or <i>unhōn kī</i> ,		
		اُن کے or اُنہوں کے <i>un ke</i> or <i>unhōn ke</i> ,		

ACCUSSATIVE.

مجھے <i>mujhe</i> , me.	ہمیں <i>hamen</i> , us.
تجھے <i>tujhe</i> , thee.	تُمہیں <i>tumhen</i> , you.
اُسے <i>use</i> , him, etc.	اُنہیں <i>unhen</i> , them.

* The singular form of this pronoun, as well as that of the demonstrative pronoun *ye*, viz. *wuh* and *yih*, are used for plurals also, by the best speakers; as *wuh thā*, 'he was,' *wuh thē*, 'they were.'

مَينَ I was.	هَم تَهِي we were.
تُو thou wast.	تُم تَهِي ye were.
وَه he or it was.	وَي تَهِي they were.
وَه she or it was.	وَي تَهِين we thin, they were.
تُو be or become thou.	تُم هُوُ be or become ye.

تُو اُتُه get up.	تُم اُتُهو tum utho, get ye up.
مِيرَا گَهي my clarified butter	هَمَارِي آم our mangoes.
تِيرِي thy mother.	تُمهَارِي مَا your mother.
اُس کا جِي his mind.	اُن کا جِي their mind.
تِيرِي چَا thy tea.	تُمهَارِي چَا your tea.
مُجَهي دي give me.	هَمِين دي give us.
اُسي لا bring it.	اُنَهيْن لا bring them.
اي ما O mother !	اي ماؤ ai máo, O mothers !

تُو يا وَه thou or he.	جَو هِين there are six
وَه گَهي هِي it is clarified butter.	barley grains.
ايڪُت آن مِين in a moment.	جَو فِي each barley grain,
کي جَو هِين how many	اُس پَر سو sleep on that.
barley grains are there ?	تُو هِي تَهَا wast thou only ?
	اُس کُو کَهَا eat it.

میں آپ I myself.	وہ تجھ سا ہے he is like
تُم آپ ye yourselves.	thee.

Transcribe the preceding sentences in Roman characters, and translate the following sentences into Hindústání, in the original characters.

Take one hundred.	Bring water (<i>pání</i>).
Give him eight grains of	Give one more.
barley.	Wash it.
She is like you.	To-day's hot wind.
Go now.	

WORDS OF ONE SYLLABLE.

WORDS BEGINNING WITH CONSONANTS WHICH ARE AFFECTED BY VOWELS.

Words affected by *sabar* or *a* short, as in *bad*, *bas*, pronounce the *a* like *u* short in the English words *bud*, *buss*.

بد <i>bad</i> (<i>burá</i>).	تب then (<i>us wakt</i>).
بس enough (<i>káfi</i>).	تک up to, to, till (<i>talag</i>).
بہر full, whole (<i>bhard</i>).	تھگ a robber (<i>ráhsan</i>).
پر on, at; feather (<i>úpar</i>).	جب when (<i>jis wakt</i>).
پہل fruit; result (<i>mewa</i>).	چت quickly (<i>fauran</i>).

چہت <i>f. roof (sakh, f.)</i>	فن <i>art, science (hunar).</i>
حق <i>behalf; right; God (bdb).</i>	قد <i>stature (kamat, f.)</i>
خط <i>a letter, a line (ohitthi, f.)</i>	کب <i>when? (kis wakt).</i>
دم <i>breath; deceit (sāns, f.)</i>	کر <i>do, make, have, v.</i>
دھڑ <i>the body (badan).</i>	کل <i>to-morrow; yesterday.</i>
ڈر <i>fear (khauf).</i>	کم <i>little, less (thord).</i>
ڈھب <i>manners, attitude, (taur).</i>	کہ <i>say, tell, speak, v. (bol)</i>
رکھ <i>put, place, v.</i>	گز <i>a yard; a ramrod.</i>
زر <i>money, gold (rupai, māl).</i>	گھر <i>a house (makān).</i>
زن <i>f. a woman ('aurat, f.)</i>	لب <i>the lip (honth).</i>
سچ <i>true (rāst).</i>	لس <i>glutinousness (chip-chipāhat, f.)</i>
سب <i>all, the whole (tamām)</i>	مل <i>rub, v. (ragar).</i>
شب <i>f. night (rāt, f.)</i>	نہ <i>no, not, do not, did not (nahin).</i>
صف <i>f. rank, line (katār, f.)</i>	نکھ <i>the string of a paper kite</i>
عم <i>uncle (chachā).</i>	ھر <i>each, every (fi).</i>
غم <i>grief (rang).</i>	ہم <i>we.</i>

READING LESSONS.

تو مجھے دو بس ہیں <i>two are enough (for) me.</i>	تو تھگ ہی <i>thou art a robber.</i>
---	-------------------------------------

كل شب كو هماري گھر آو	سچ هي it is true.
come to our house to-morrow night.	گو كل اُس كي گھر كو جا
	to his house to-morrow.
اُس كي حق مين كه	هم نه تهي وي تهي we
in his behalf.	were not, they were.
go on the roof.	كر do not do, or make.
take (breath) rest.	هر خط پر on every letter.

Transcribe the preceding sentences in Roman characters, and translate the following into Hindústání, in the original characters.

It is a bad art.	When was he ?
On her body.	Rub his body.
Do not lose all.	How many yards ?

Words affected by *zer* or *i* short, as in *pit*, *sit*, etc.

بن without (<i>be</i>).	بر frost (<i>járd</i>).
بيل bile (<i>safrá</i>).	جس whose [sing.]
پھر again, afterwards (<i>dúsré wakt</i>).	جن whose [plu.]; <i>jini</i>
	(see p. 43).
ف. a mole; sesamum seed (<i>khál</i>).	ف. antipathy (<i>nafrat</i> , f.)
	جس f. feeling.

دل heart, mind.	کِن whose? what? [plu.]
زچ stale mate.	(see p. 43).
سر the head.	کِ that, because.
ضِد f. opposition, obstinacy (<i>mukhālafat</i> , f.)	لِم f. accusation, blame (<i>tuhmat</i> , f.)
کِس whose? what? [sing.]	نِت always (<i>hamesha</i>).

READING LESSONS.

اُس کي نه جا don't go without him.	اُس کي سر پر تھا it was on his head.
پهر آ come again.	يہ کِن کا گھر هي whose house is this?
جس کا گھر هي whose house it is.	اُن کي ضد their opposition.

Transcribe the preceding sentences in Roman characters, and translate the following into Hindústání, in the original characters.

Go again.	Your antipathy.
It is bile.	Whose head was it?
Come always (<i>hamesha</i>).	Don't put the blame on me.

Words affected by *pesh* or *u* short, as in *bush*, *put*, etc.

بُت an idol (<i>dewtá</i>).	تُجھ to thee, etc. (see p. 43)
پُر full, loaded (<i>bhará</i>).	تُم ye.

تُكْ a little (<i>zarra</i>).	كُجْ any, something, at all.
حُر a free-man [<i>hurrah</i> , a free-woman] (<i>ásád</i>).	كُل all, the whole (<i>sárad</i>).
دُر pearl (<i>moti</i>).	گل flower, rose (<i>phúl</i>).
دُم f. the tail (<i>punchh</i> , f.)	مُجْ to me, etc. (see p. 43).
سُكْ comfort (<i>ráhat</i>).	مُغ a publican, a fire-wor-
غُل a noise (<i>shor</i>).	مُل f.wine (<i>mai</i> , f.) [shipper.
	و he, she, it, that.

READING LESSONS.

دو بُت تھي there were two idols.	اُس كِي دُم his tail.
تُم ھو you are.	غُل نہ كر don't make a noise.

Transcribe the foregoing, and translate the following sentences, as before.

Give him something.	Whose flowers are they ?
The whole house (<i>sárad</i>).	Drink the wine (<i>sharáb</i>).

Words affected by *alif-i-mamdúda* or *d* long, as in
bar, *far*.

باپ father (<i>padar</i>).	پات breadth, width (<i>'arx</i>).
ف. بات word; advice (<i>sakhun</i>)	پاس near to, about (<i>nax-</i>
بھاپ f. steam, vapour.	دیک).

پھاگ a red powder.	صاف clean, clear.
تاج a crown (<i>afaar</i>).	طاق a recess in the wall ; unique ; odd number.
تات canvas.	عام common, inferior.
تھاٹھ pomp (<i>kar o far</i>).	غار a pit (<i>garhā</i>).
جان f. life, heart (<i>rūh</i>).	فال f. omen (<i>shugūn</i>).
جہاز chandelier.	قاز goose (<i>hans</i>).
چال f. walk, gait (<i>raftār</i> , f.)	کام business, profession ; use, benefit, purpose.
چناب stamp (<i>thappā</i>).	کان ear ; a mine (<i>gosā</i>)
حال state, condition (<i>taur</i>).	گادھ f. sediment (<i>talchhat</i>).
خاک f. dust, earth (<i>dhlū</i> , f.)	گھاٹ ford, pass.
داغ spot, stain, scar (<i>dhabbd</i>)	گھاس grass (<i>kāh</i>).
دھان paddy-rice.	گلات f. a kick.
ڈاب f. sword-belt.	مال property, wealth.
ڈھال f. a shield (<i>sipar</i> , f.)	نام name, character (<i>ism</i>).
ذات f. nature, caste, breed.	ناک f. nose (<i>binī</i> , f.)
راکھ f. ashes (<i>khākister</i> , f.)	واہ bravo ! (<i>kyā-khūb</i>).
زاد provision (<i>tosha</i>).	ہاتھ the hand (<i>dast</i>).
ساتھ with, along with (<i>hamrah</i>).	یاد memory, recollection.
شان seldom, uncommon (<i>kam</i>).	یار friend, paramour (<i>dost</i>).

READING LESSONS.

اُس کي باپ کولا	bring his	هُوَ	of what
father.		use are you ?	
اُن کي بات	their word.	يہ اُس کا مال ہے	this is
یہ حال	this state.	his property.	
فال بد ہے	it is a bad omen.		

Transcribe the foregoing, and translate the following sentences, as before.

This is uncommon.	His hand is clean.
His condition is bad.	Your memory.
What is your name ?	His friend.

Words affected by *yá-i-ma'rúf* or *í* long, as in *machine, marine*.

بیچ in, among (<i>darmiyán</i>).	ٹیپ <i>f.</i> a note of hand.
بین <i>f.</i> a kind of guitar.	تھیک exact, accurate,
ہیڑ <i>f.</i> a crowd (<i>hujúm, f.</i>)	right (<i>durust</i>).
پیر as pirital guide ; aged ;	جیت <i>f.</i> victory, winning
Monday (<i>murshid</i>).	(<i>fath, f.</i>)
پیش <i>f.</i> the back (<i>pusht, f.</i>)	جھیل <i>f.</i> a lake (<i>talááb</i>).
پیس grind [in a mill or	چیز <i>f.</i> a thing (<i>shai, f.</i>)
mortar], <i>v.</i>	چھیت <i>f.</i> chintz (<i>chhínt, f.</i>)

حين <i>time (wakt).</i>	عید <i>f. festival.</i>
دين <i>faith [in religion].</i>	فيل <i>an elephant (hāthi).</i>
دھیر <i>f. patience (sabr).</i>	قیر <i>pitch.</i>
ڈیل <i>size (kad).</i>	کیل <i>f. a small nail (mekh, f.)</i>
ڈھیل <i>f. delay (susti, f.)</i>	کھیر <i>f. a kind of rice pud-</i>
ریت <i>f. custom, usage</i>	<i>ding (shir-biranj, f.)</i>
<i>(rasm).</i>	گیت <i>f. a song.</i>
رچھ <i>a bear (khirs).</i>	لیک <i>f. the mark of a wheel.</i>
زین <i>a saddle.</i>	میر <i>a chief (saigyad).</i>
سیخ <i>f. a spit.</i>	نیل <i>indigo; name of a river.</i>
شیر <i>milk (dādh).</i>	نیم <i>half (dādh).</i>
ضیق <i>asthma (dama).</i>	ہیز <i>pusillanimous (nd-mard)</i>

READING LESSONS.

اُس کی پیٹھ کا <i>of his back.</i>	آج ہمارے عید کا دن ہے <i>to-day is our festival day.</i>
وہ چیز کس کی ہے <i>whose</i>	مجھے کھیر دو <i>give me the</i>
thing is that, or to whom	<i>rice-pudding.</i>
does that thing belong ?	
وہ کس ڈیل کا تھا <i>of what</i>	وہ ہیز ہے <i>he is pusillani-</i>
size was he ?	<i>mous.</i>

Transcribe the preceding, and translate the following sentences, as before.

The Nile's water (*páni*).
Of your religion?
Their patience (*sabr*).

Make no delay.
The size of that elephant.
Sing a song.

Words affected by *wdū-i-ma'rūf*, or *ū* long, as in
rule, rude.

فُوجُ <i>f.</i> understanding (<i>fahm</i>).	دُودُ <i>f.</i> milk (<i>shir</i>).
فُوجُ <i>f.</i> hunger (<i>ishtihā</i> , <i>f.</i>)	دُوبُ <i>f.</i> sunshine.
فُوجُ foolish (<i>lachar</i>).	دُوبُ dive, be drowned, <i>v.</i>
فُوجُ <i>f.</i> a kind of melon.	دُوبُ <i>f.</i> soul (<i>jān</i> , <i>f.</i>)
فُوجُ spittle (<i>hu'āb-i-dahan</i>)	دُوبُ interest (<i>naṣā'</i>).
فُوجُ liberality (<i>sakhāwat</i> , <i>f.</i>)	دُوبُ bad, unlucky.
فُوجُ <i>f.</i> error (<i>ghaltī</i> , <i>f.</i>)	دُوبُ a kind of cloth.
فُوجُ <i>f.</i> striking off-hand or playing loose in fencing	دُوبُ length (<i>lamḥā</i> , <i>f.</i>)
فُوجُ <i>f.</i> houri.	دُوبُ aloë-wood (<i>agar</i>).
فُوجُ good, excellent, well, nice, much (<i>aḥḥad</i>).	دُوبُ a demon (<i>agiyā-baitāl</i>)
فُوجُ self* (<i>ap</i>).	دُوبُ <i>f.</i> victuals (<i>khānd</i>).
فُوجُ glad, pleasant.*	دُوبُ march (<i>rawānagī</i> , <i>f.</i>)
	دُوبُ <i>f.</i> a kind of large rat.
	دُوبُ plunder (<i>ghanimat</i> , <i>f.</i>)

* See foot-note, p. 19.

مول origin, root; principal.	ف. a thrust.
نور splendour (<i>roshani</i> , f.)	يُون <i>yūn</i> , in this manner
وَن <i>wūn</i> , in that manner	(<i>aisā</i>).
(<i>waissā</i>).	

READING LESSONS.

اُن كِي بُوجھ their under- standing.	اُس کا کوچ ھی he will march to morrow.
وہ بُوچ ھی he is foolish.	مول کا سود the interest of
اُنہ جھوٹ نہ کہہ don't tell a falsehood.	the principal.
	اُس کی چوٹ his error.

Transcribe the foregoing, and translate the following sentences, as before.

Of the sunshine.	It is a bad business.
Dive in the water (<i>pāni</i>).	Do it in that manner.
An excellent aloe-wood.	Place it in this manner.

Words affected by *yā-i-majhūl*, or *e* broad, as in *there*.

ف. a cane.	پھیر turning, winding (<i>gar-</i>
بہید secret (<i>rās</i>).	<i>dish</i> , f.)
پیٹ belly, stomach (<i>shī-</i>	تیز sharp, strong, quick
<i>kam</i>).	(<i>dbdār</i>).
پیش front; the vowel (<i>dgd</i>).	تیل oil (<i>raughan</i>).

جیب <i>f.</i> pocket.	سیر satiated, full, tired ; a
چھید a hole (<i>sūrākh</i>).	weight (<i>dsūda</i>).
خیز rising, galloping.	شیر tiger (<i>bāgh</i>).
دیر <i>f.</i> delay (<i>d̥hīl</i> , <i>f.</i>)	کھیت a field.
ڈھیر a heap (<i>ambār</i>).	لیپ ointment (<i>samād</i>).
ریگ <i>f.</i> sand (<i>ret</i> , <i>f.</i>)	میخ <i>f.</i> a nail.
زیب <i>f.</i> ornament, beauty	مین <i>men</i> , in, among.
(<i>zinat</i> , <i>f.</i>)	نیک virtuous, good (<i>ach-</i> <i>chhá</i>).

READING LESSONS.

شیر کھیت مین ہی the	جیب مین چھید ہی
tiger is in the field.	there is a hole in the
بید کی بات the secret	pocket.
matter.	ڈھیر کا ڈھیر a heap of ashes.
دیر نہ کر don't delay.	خوب سیر ہو be well
	satiated.

Transcribe the foregoing, and translate the following sentences, as before.

The length of the cane.

A heap of sand.

It was in the oil.

Do not delay.

A virtuous heart.

How many nails were there?

Words affected by *wdu-i-majhul*, or *o* long, as in *sole*.

بوجھ weight (<i>wazn</i>).	دھوب washing (<i>shob</i>).
بول tell, speak, <i>v.</i> (<i>kah</i>).	ڏول a bucket (<i>dalv</i>).
بهور dawn (<i>subh</i>),	ڏھول a drum (<i>duhal</i>).
پوٽ <i>f.</i> a bundle (<i>basta</i>).	روز a day (<i>din</i>).
پول vacuity, empty (<i>khulū</i>).	زور strength, force (<i>kurowat</i>).
توپ <i>f.</i> a cannon.	سوچ consideration, thought.
تھوڪ wholesale (<i>thekā</i>).	شور noise; saline (<i>ghaughā</i>)
ٿوپ a cap (<i>kulāh</i> , <i>f.</i>)	غول a troop, a gang (<i>jauk</i>).
ٿوس solid, stuffed.	قور <i>f.</i> tape (<i>kor</i> , <i>f.</i>)
جوش ebullition, heat (<i>ubāl</i>).	ڪوٽ redoubt (<i>hisār</i> , <i>f.</i>)
جهول pucker, wrinkle; brood.	ڪھوج trace (<i>surdgh</i>).
چور a thief (<i>duzd</i>).	گول round (<i>mudamwar</i>).
چھور border, end, edge (<i>kindara</i>).	لوگ people (<i>khalk</i> , <i>f.</i>)
خود a helmet.	مول price (<i>kimat</i> , <i>f.</i>)
دوغ curdled milk (<i>dahi</i>).	نوڪ <i>f.</i> point (<i>ani</i> , <i>f.</i>)
	هوش sense [used as pl. also] (<i>hawās</i>).

READING LESSONS.

آج کا روز خوب هي to-	اس کي نوڪ تيز هي its
day is a pleasant day.	point is sharp.

اس توپ کا طول دو گز	bundle is less than the
ہی the length of the	weight of that one.
cannon is two yards.	تیل کو خوب جوش دو
اس پوت کا بوجھ اس	boil the oil well.
پوت کی بوجھ سی کم	his
ہی the weight of this	father is a thief.

Transcribe the foregoing, and translate the following sentences, as before.

A bucket full of water (<i>pāni</i>)	It is a round thing.
The noise of the people.	This is a solid thing.
Get (<i>lo</i>) its trace.	The length of the tape.

Words affected by *ai* diphthong, sounding like the *i* in *tire*.

بیر enmity (<i>'addwat</i> , f.)	سَیل flowing (<i>sailāb</i>).
پیر the foot (<i>pāni</i>).	شَیخ a chief; aged (<i>buzurg</i>)
تَین <i>tain</i> , thou (<i>tú</i>).	صَیف summer (<i>garma</i>).
چَین comfort (<i>rāhat</i> , f.)	طَیش anger (<i>ghasab</i>).
خَیر f. goodness; .well (<i>no-</i>	عَیب defect (<i>nuks</i>).
<i>ki</i> , f.)	غَیر stranger (<i>begāna</i>).
دَیر temple (<i>but-khāna</i>).	فَیض liberality (<i>bakhshish</i> , f.)
زَیت olive (<i>saitūn</i>).	

قید *f.* imprisonment (*band*).

کید *deceit* (*makr*).

لیل *f.* night (*rát, f.*)

میل *dirt, scum; inclination.*

مین *main, I.*

نین *the eye* (*ánkh, f.*)

هین *haiñ, are.*

READING LESSONS.

وہ چین میں ہے *he is in*
comfort.

سب خیر سی ہیں *they*
are all well.

زیت کا تیل اُس پر مل *rub the sweet oil upon it.*

تُم طیش میں تھی *you were*
angry.

وہ قید ہے *he is in*
prison.

میں خوش ہوں *I am glad,*
or happy.

Transcribe the foregoing, and translate the following sentences, as before.

On my foot (*pánw*).

The name of the chief.

There is a defect in it.

His liberality.

In thy deceit (*makr*).

There is less dirt in it.

Words affected by *au* diphthong, sounding like the *ou* in *round*.

بور *the blossom of mango.*

بھون *bhaun, f. the eyebrow*
(abru, f.)

پون *three quarters* (*tin-*
pdu).

تول *f. weighing* (*wasn*).

تھور a place (*thikānd*).

جور violence, oppression,
(*zulm*).

چولہ *f.* a tribute.

چوک an open market-
place.

حوض a reservoir.

خوف fear (*dar*).

دور circulation, revolution.

دور *f.* attack; race.

دھول *f.* a thump (*dhap*, *f.*)

دول manners, appearance
(*waz'*, *f.*)

دوق desire, taste.

شوق desire, fondness (*khwa-*
hish, *f.*)

صوم a fast (*roza*).

طور mode, manner (*dhab*).

طوق a ring worn on the neck.

عود returning (*bdzgasht*, *f.*)

غور reflection, attention
• (*fikr*, *f.*)

فوج *f.* an army (*lashkar*).

قول word, saying (*kalām*).

قوم *f.* nation, tribe, caste.

کوش *f.* a kind of slipper.

گون who? which?

گھوڑ a bunch (*khosha*).

لون colour (*rang*).

موت *f.* death (*marg*, *f.*)

موج *f.* wave.

نوع *f.* kind (*kism*, *f.*)

هول terror (*dahshat*, *f.*)

يوم day (*din*).

READING LESSONS.

اُس کی دل کا ہول the
terror of her heart.

اُس میں کچھ خوف ہے
there is some fear in it.

اِس مین غور کر	reflect on	is (a man) of different
this.		manners.
اُس پر جور نہ کر	do not	مُجھی اِس کام کا شوق ہے
oppress her.		I am fond of this business.
وہ کچھ اور طور کا ہے	he	

Transcribe the foregoing, and translate the following sentences, as before.

Who was he ?	His nation.
There is water in the reservoir.	The fear of her death.
The march of the army.	Give me half of a <i>ser</i> of oil.

Words beginning with *zabar*, or *a* short, as *abr*, which must be pronounced like the *u* in *urn*.

اَبَر cloud (<i>bādal</i>).	اَصْل f.origin, original (<i>jar</i> , f.)
اَجَر reward (<i>badlā</i>).	اَکَل eating (<i>khānd</i>).
اَرَب one hundred million.	اَلَف a thousand (<i>hasdr</i>).
اَرْتھ signification, meaning	اَمَر an order, business
(<i>ma'ni</i> or <i>ma'ne</i> , used pl.)	(<i>hukm</i>).
اَرْض f. the earth (<i>zamin</i> , f.)	اَمَن safety (<i>bachāu</i>).
اَسَب a horse (<i>ghorā</i>).	اَنَت end, bottom (<i>intihā</i> , f.)
اَشک tears (<i>ānśū</i>).	اَهْل people (<i>log</i>).

Words beginning with *zer*, or *i* short, as *ibn*.

ابن a son (<i>betá</i>).	ارث <i>f.</i> heritage (<i>mírdas</i> , <i>f.</i>)
إذن permission, leave (<i>ijásat</i> , <i>f.</i>)	اسم noun, name (<i>nám</i>). انس mankind (<i>ádam-záá</i>).

Words beginning with *pesh*, or *u* short, as in *bush*.

أرد a kind of vetch.	أنس affection (<i>ulfat</i> , <i>f.</i>)
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Words beginning with *alif-i-mamdúda*, or *d* long, as in

far : the ن in the following words is nasal.

آب <i>amb</i> , mango.	آتش <i>f.</i> flame (<i>shu'la</i>).
آنت <i>f.</i> entrails (<i>am'd</i>).	آنكه <i>f.</i> the eye.

Word beginning with *zer* and *yá-i-ma'rúf*, or *i* long,
as in *machine*.

آینت *f.* a brick (*khisht*, *f.*)

Words beginning with *pesh* and *wá-i-ma'rúf*, or *u* long,
as in *rule*.

أونت a camel (<i>shutur</i>).	أونچ elevation, height
أونكه <i>f.</i> drowsiness.	(<i>bulandí</i> , <i>f.</i>)

READING LESSONS.

كل ابر خوب تھا it was very cloudy yesterday.	جن و انس the genii and mankind.
اس کام کا اجر the reward of this act.	آگ کی آچ the flame of the fire.
اُس کی آنکھ کی اشک the tears of her eyes.	اس اونٹ کا کان the ear of this camel.

Transcribe the foregoing, and translate the following sentences, as before.

This is the original.	It is his heritage.
Give me permission.	The body of the camel.

WORDS BEGINNING WITH CONSONANTS AFFECTED
BY A VOWEL.

Affected by *zabar*, or *a* short, as *baḥs*, *pand*, etc.

مباحث <i>f.</i> argument (<i>takrār</i> , <i>f.</i>)	چرخ a wheel; the heavens, sky (<i>chakkar</i>).
پند <i>f.</i> advice (<i>naṣīhat</i> , <i>f.</i>)	جم thickness, bulk (<i>sakh-</i> <i>amat</i> , <i>f.</i>)
تخت throne (<i>sarīr</i>).	
تہندہ <i>f.</i> coldness (<i>sardī</i> , <i>f.</i>)	خلق <i>f.</i> people (<i>log</i>).
ثبت <i>f.</i> fixing [<i>-kar</i> , <i>fix</i>].	درد pain, pity (<i>dukh</i>).
جبر violence (<i>sabardasti</i> , <i>f.</i>)	دند the arm (<i>bazū</i>).

دھنگى behaviour (<i>ohál</i> , f.)	غرق drowning (<i>dúbná</i>).
ذبح <i>f.</i> slaughtering (<i>galá kátná</i>).	فرد <i>f.</i> a sheet of paper, single.
رحم mercy, pity (<i>karam</i>).	قبر <i>f.</i> a grave (<i>gor</i>).
رنگ colour (<i>laun</i>).	كسب profession (<i>pesha</i>).
زجر threatening (<i>dhamkí</i> , f.)	گرم hot; ardent.
زخم a wound (<i>gháu</i>).	لفظ a word (<i>bát</i> , f.)
سرد cold (<i>thandhá</i>).	مرد a male, man [<i>nar</i> , applied to animals] (<i>admi</i>).
شخص a person, a man.	نرم soft (<i>muláim</i>).
شهر city, town.	وجہ <i>f.</i> cause (<i>sabab</i>).
صبر patience (<i>dhitray</i>).	وقت time, opportunity.
ضرب <i>f.</i> a blow (<i>már</i> , f.)	هزل an idle talk, a jest.
عقل <i>f.</i> sense, wisdom, (<i>dándí</i> , f.)	يشم a sort of agate.

READING LESSONS.

تمھاري بحث كام كي هي your argument is useful.	شھر كي لوگ the people of the city.
اس پر جبر نہ کر force him.	کچھ صبر کر have a little patience.
مجھ پر رحم کر on me.	وہ شخص کس دھنگ کا هي what sort of man is he?

Transcribe the foregoing, and translate the following sentences, as before.

The pain of the wound.	On the grave of thy father.
The colour of the mango.	This is hot.
The sense of the man.	Bring cold water (<i>thandhā</i>).

Affected by *zer*, or *i* short, as *bint*, *sikl*, etc.

بنت <i>f.</i> a daughter (<i>bet</i> , <i>f.</i>)	شعر poetry (<i>nazm</i>).
ثقل gravity (<i>bojh</i>).	ضلع a district.
جنس <i>f.</i> kind, gender (<i>kism</i> , <i>f.</i>)	طفل an infant (<i>bachcha</i>).
چرم leather (<i>chamrā</i>).	علم knowledge, science, learning (<i>bidyd</i> , <i>f.</i>)
حرص <i>f.</i> greediness (<i>ldlach</i>)	فکر <i>f.</i> thought (<i>soch</i> , <i>f.</i>)
خشت <i>f.</i> a brick (<i>int</i> , <i>f.</i>)	قسم <i>f.</i> sort (<i>bhdnth</i> , <i>f.</i>)
ذکر mention (<i>charchā</i>).	کذب a lie (<i>shūt</i>).
رهن pledge (<i>giro</i>).	گرد round ; near (<i>gol</i>).
زشت deformed, ugly (<i>bad- shakl</i>).	ملک <i>f.</i> property (<i>mdl</i>).
سحر magic (<i>jaddū</i>).	نرخ price (<i>mol</i>).
	هند India.

READING LESSONS.

یہ ہند کا سحر ہے This	اُس کا ذکر نہ کر don't
is Indian magic.	mention it.

pledge اس چیز کو رہن کر this thing or article.	یہ خوب شعر ہی this is a good verse.
میں نے اسی خوب زجر کیا I threatened him well	وہ ہماری ملک ہی that is our property.

Transcribe the foregoing, and translate the following sentences, as before.

The colour (<i>rang</i>) of the leather (<i>chamra</i> , obl.)	Knowledge is a good thing.
It was his greediness.	What sort of mango is it?
The people of that district.	What (<i>kyá</i>) is the price of paddy rice?

Affected by *pesh*, or *u* short, as *bukhl*, *pusht*.

بخل stinginess (<i>tang-dili</i> , f.)	حکم order, command (<i>dg-gyd</i>).
پشت <i>f.</i> back; ancestry (<i>pitth</i> , f.)	خشک dry (<i>stakhá</i>).
بجھ seed (<i>btj</i>).	خلق affability (<i>muraawat</i> , f.)
ثلث one third part (<i>ti-hát</i> , f.)	درد <i>f.</i> sediment (<i>gádh</i> , f.)
جرم crime (<i>páp</i>).	دھند dim-sightedness.
جھنڈ a crowd (<i>thath</i>).	رکن a pillar, member.
چست active (<i>chálák</i>).	زلف <i>f.</i> a lock, a ringlet (<i>kákul</i> , f.)
حسن beauty (<i>khúb-súrati</i> , f.)	

سُست lazy, slow (<i>káhl</i>).	فُحْش obscenity [in word or deed].
شُكْر thanks (<i>bandagi</i> , f.)	قُفْل a lock, padlock (<i>táld</i>).
صُلح f. peace (<i>miláp</i> , f.)	كُند blunt, dim.
ضَعْف weakness (<i>ndtuwáni</i> , f.)	كُز a battle axe.
ظَلَم oppression (<i>be-insáf</i> , f.)	لُطْف courtesy (<i>mihrbáni</i> , f.)
عُذر apology, excuse (<i>ma'-zirat</i> , f.)	مُرغ a fowl.
عُسل bathing (<i>hamdám</i>).	مُلْك country, dominion.
	مُهر f. a seal.
	نُقْص defect (' <i>aiib</i>).

READING LESSONS.

بُخْل بد چيز هي stinginess is a bad thing.	تيري حُسن سي by thy beauty.
تيري پُشت پر on thy back.	آپ کا حُکم هماري سر پر we bow to your orders.
اُس مين سي ايڪُ ثلث give one-third out of it.	مَين ني اُس سي صُلح کي I made peace with him.

Transcribe the preceding, and translate the following sentences, as before.

He is an active man.
The sediment of wine.

He is a lazy man.
Don't oppress the people.

Fix (<i>sabt-kar</i>) thy seal upon it.	Make an apology to him (<i>us se</i>).
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Words ending in *áu* diphthong, as *báu*, *bháu*, etc.

ٻاو <i>f.</i> wind (<i>hanó</i> , <i>f.</i>)	دھاو a plant.
ٻھاو price (<i>kímat</i> , <i>f.</i>)	راو a Hindú title (<i>rdi</i>).
ڀاو a quarter (<i>chauthái</i> , <i>f.</i>)	کھاو <i>f.</i> manure (<i>pane</i>).
تاو heat; twist (<i>táb</i> , <i>f.</i>)	گاو <i>f.</i> a cow; a bull.
چاو love, fondness (<i>pyár</i>).	گھاو a wound (<i>sakhm</i>).
ڊاو opportunity; bet (<i>danw</i>).	ناو <i>f.</i> a boat (<i>kishti</i> , <i>f.</i>)

Ending in *ái* diphthong, as *bái*, *pái*, etc.

پاي foot (<i>páiw</i>).	گاي <i>f.</i> a cow.
جاي <i>f.</i> a place (<i>jagah</i> , <i>f.</i>)	ناي reed, a flute.
چاي <i>f.</i> tea (<i>chá</i> , <i>f.</i>)	واي alas!
راي <i>f.</i> an opinion; a title.	هاي alas!

READING LESSONS.

هين ناو مين لوڪ ڪم هيئن are a few persons in the boat.	پاو سير a quarter of a <i>ser</i> . اِس ڪو تاو دوو twist it. گاڙي ڪا دُوده cow's milk.
--	--

his اُس کي راي خوب هي | the ڪهاو اِس جاي پر هي
opinion is a sound one. | manure was on this place.

Words affected by a long vowel, followed by nasal *n*,
as *bánh*, *pánw*, *chhínk*, *phúnk*, *bént*, *jonk*, *khainoh*, *chaunk*.

ٻانه <i>f.</i> the arm.	ڏهانچ <i>f.</i> frame.
ٻهاند <i>a</i> mimic, an actor (<i>nahkál</i>).	راند <i>f.</i> a widow (<i>bowa</i> , <i>f.</i>)
پانچ <i>five</i> (<i>punj</i>).	سانپ <i>serpent</i> , snake.
تائت <i>f.</i> catgut, sinew (<i>roda</i>)	سانس <i>f.</i> breath (<i>dam</i>).
تهانگ <i>f.</i> a den of thieves.	کانچ <i>glass</i> (<i>shisha</i>).
ٿانگ <i>f.</i> the leg (<i>panw</i>).	ڪهانڌ <i>coarse</i> or <i>raw</i> sugar (<i>shakar-i-khám</i> , <i>f.</i>)
چاند <i>the</i> moon (<i>máhtáb</i>).	گانه <i>f.</i> a knot (<i>girah</i> , <i>f.</i>)
جانگه <i>f.</i> the thigh (<i>rdn</i> , <i>f.</i>)	مانگ <i>f.</i> the parting of the hair.
دانت <i>a</i> tooth (<i>dandán</i>).	ناند <i>f.</i> a large earthen turf.
ڏانڌ <i>penalty</i> ; an oar (<i>jurmdna</i>).	هانگ <i>f.</i> a bawling (<i>dwds</i> , <i>f.</i>)

پانو *leg*, foot [پاون *pl. obl.*] | ڇهانو *f.* shadow, shade.
تهانو *residence*, place. | گانو *a* village, country.

چھینک <i>f.</i> sneeze; also the verb.	سینگ <i>a</i> horn.
ڈینگ <i>f.</i> boast (<i>mubdāgha</i>).	نیند <i>f.</i> sleep (<i>khwāb</i>).
	ہینگ <i>assafostida</i> .
بوند <i>f.</i> a drop (<i>katra</i>).	گوںج <i>f.</i> echo.
پھونک <i>blow, v.</i>	گھونٹ <i>a</i> draught, sip (<i>jur'a</i>).
سوٹ <i>f.</i> the trunk of an elephant (<i>khurtūm, f.</i>)	مونچہ <i>f.</i> mustache.
کھونٹ <i>a</i> corner; ear-wax (<i>koná</i>).	مونہ <i>the</i> mouth, face (<i>munh</i>).
بیت <i>the</i> handle of an axe.	سیندھ <i>a</i> hole made in a wall by thieves (<i>nakab</i>).
پھینک <i>f.</i> a throw; throw, <i>v.</i>	گیند <i>a</i> ball to play with.
تھینٹھ <i>pure</i> .	میند <i>f.</i> a bank [raised to separate fields].
چینپ <i>f.</i> the acrid resin in the skin of mango.	مینہ <i>rain</i> (<i>bārán</i>).
رینٹ <i>snivel, mucus from</i> <i>the</i> nose.	
توند <i>a</i> large or pot-belly.	چونچ <i>f.</i> a beak, bill (<i>min-</i> <i>kár, f.</i>) [green ginger].
جونک <i>f.</i> a leech.	
جھونک <i>a</i> swing, balance.	سوٹھ <i>f.</i> dry ginger (<i>adrak</i> ,

کھونچ *f.* a rent.

گوند *f.* gum (*samāgh*).

هونٺ *f.* the lip (*lab*).

چونک *f.* starting.

لُونگ *f.* clove.

READING LESSONS.

میري ہاتھ پر on my arm.

اُس سی ڈانڈ لو take

a penalty from him.

ایک چاند سا منہ a face

like the moon.

گای کا سینگ a cow-horn.

اُس پر گیند پھینک throw

the ball at her.

آم کی چینپ the resin

of mango.

ایک جھونک لو take a

swing.

Transcribe the preceding, and translate the following sentences, as before.

Give me a drop of wine.

In which corner of the house?

Take a good sleep.

Speak pure Urdú.

In its beak.

On the lip of that woman ('*aurat*).

WORDS OF ONE SYLLABLE.

The following roots of Hindústání Verbs are arranged promiscuously. These roots will become infinitives and participles, past and present, by adding to them the affixes نا, آ, تا. The نا is for infinitive, آ for the

participle past, and تا for the participle present; as, بتنا 'to happen,' بدنا 'to wager;' بتا 'happened,' بدا 'wagered;' بتا 'happening,' بدتا 'wagering.' If the final letter of the root happens to be ا or و, the euphonic ي intervenes between the final letter and the affix of the participle past; as, آ 'come,' آیا 'came,' روي 'weep,' رويآ 'wept'* (see p. 19). But if the final letter be ي, that letter itself assumes the vowel point of the affix; as, سي 'sew,' سىآ 'sewed;' دي 'give,' دىآ 'gave.' The آ, يا and تا are changed into ي, ئى and تى for the plurals; as, بتي, آئى and تىآ.

The affixes آ, يا and تا are changed in to ئىآ and تىآ for the feminine singular, as, روتى, روتىآ and روتىآ for the plural the ن nasal is added to ي, as روتىن, روتىنآ, روتىنآ and روتىن, روتىنآ, روتىنآ.

The feminine past participle of the verbs پى 'drink,'

* There are six verbs جا 'go,' چو 'leak,' چھو 'touch,' کر 'do,' مر 'die,' هو 'be,' whose past participles are irregularly formed, as from جا *jd*, گيا *gayd*; چو *chú*, چھو *chhud*; چھو *chhú*, چھو *chhud*; کر *kar*, کيا *kiyd*; مر *mar*, مړو *munod*; هو *ho*, هو *huod*.

'take,' لي 'do,' کر 'give,' دي 'sew,' سي 'give,' جي
are obtained by rejecting the affix آ from the masculine
singular, as from پيا *piyá*, پي *pi*; جيا *jiyá*, جي *ji*;
سيا *siyá*, لي *li*; ليا *liyá*, كي *ki*; ديا *diyá*, دي *di*; سي *si*.

The preterites of the verbs are precisely the same as
the past participles, both in number and gender.

ٻٽ pass, happen, *v.n.*

ٻٽ twist, *v.a.*

ٻج be sounded, played,
beaten (*bajá*, *v.a.*)

ٻڄ be extinguished (*bujhá*,
v.a.)

ٻڄ be saved, escape (*bachá*,
v.a.)

ٻڄ be spread (*bichhá*, *v.a.*)

ٻڄ bestow, forgive, *v.a.*

ٻڄ wager, *v.a.* [as *sharṭ*].

ٻس dwell; be scented
(*basá*, *v.a.*)

ٻڄ prate, chatter, *v.n.*

ٻڄ be sold, sell (*bech*, *v.a.*)

ٻڄ be prepared, made, built,
become, be (*band*, *v.a.*)

ٻڄ knit, weave, *v.a.*

ٻڄ weave, intertwine, *v.a.*

ٻڄ fill, *v.a.*; heal, *v.n.*

ٻڄ close, be joined, *v.n.*

ٻڄ be roofed; be paid;
be filled (*pát*, *v.a.*)

ٻڄ lie down, fall, *v.n.*

ٻڄ read, repeat, say, *v.a.*

ٻڄ be cooked, ripened
(*paká*, *v.a.*)

ٻڄ be reared, thrive (*pál*,
v.a.)

ٻڄ fit; be applied, *v.n.*

پہر turn, return, roam (<i>phird</i> , v.a.)	جہل fan, v.a.
پہل bear fruit, v.n.	جی live, exist, maintain (<i>jild</i> , v.a.)
تک stare at, v.a.	چر graze (<i>chard</i> , v.a.)
تل fry, v.a.	چر be torn, be split, be lanced (<i>chir</i> , v.a.)
تہک be tired, v.n.	چتر be irritated (<i>chird</i> , v.a.)
تک stop, settle (<i>tiká</i> , v.a.)	چڑھ ascend, mount, rise, v.n.
تل give way; disappear, pass, v.n.	چگ peck [as a bird], v.a.
چتر fix; stud, set, v.a.	چل move, go, blow, v.n.
چر be joined; be mended (<i>jor</i> , v.a.)	چن gather, pick, choose, v.n.
جل burn, be jealous (<i>jalá</i> , v.a.)	چو leak (<i>chuwá</i> , v.a.)
جم germinate; be frozen, collected, adhered (<i>jamá</i> , v.a.)	چہپ be printed (<i>chháp</i> , v.a.)
جن be delivered of a child (<i>janá</i> , v.a.)	چہپ } hide, lurk, disap- چہپ } pear (<i>chhipá</i> , v.a.)
جہر fall off (<i>jhár</i> , v.a.)	چہت get loose, be released (<i>chhor</i> , v.a.)
جھک bend down, stoop (<i>jhuká</i> , v.a.)	چہد be pierced (<i>chhod</i> , v.a.)
	چہک besatisfied; harassed (<i>chhaká</i> , v.a.)

چُھو touch, feel, <i>v.a.</i>	کُڑھ grieve, mourn (<i>kurhá</i> , <i>v.a.</i>)
دب be pressed down, snubbed ; be abated (<i>dabá</i> , <i>v.a.</i>)	کس tighten ; assay, <i>v.a.</i>
دھر place, keep, <i>v.a.</i>	کِیل blow [as a flower], <i>v.n.</i>
دُت stop, <i>v.n.</i>	کُھل be opened, be cleared up, be disclosed (<i>khol</i> , <i>v.a.</i>)
دُفّ fear, be afraid (<i>dará</i> , <i>v.a.</i>)	گِر fall, drop (<i>girá</i> , <i>v.a.</i>)
دَس sting, bite, <i>v.a.</i>	گُتر be buried (<i>gár</i> , <i>v.a.</i>)
دُھل be cast [as metal] ; roll, decline (<i>dhal</i> , <i>v.a.</i>)	گُڑھ hammer [metals] ; form, <i>v.a.</i>
رُک stop, be prevented, en- closed (<i>rok</i> , <i>v.a.</i>)	گُل melt ; be softened (<i>galá</i> , <i>v.a.</i>)
رُ stop, stay, live, <i>v.n.</i>	گِن count, number, <i>v.a.</i>
سُج be prepared, fitted, <i>v.n.</i> and also <i>v.a.</i>	گُھت lesson (<i>ghatá</i> , <i>v.a.</i>)
سُتر rot (<i>sará</i> , <i>v.a.</i>)	گُھس be rubbed, <i>v.n.</i> ; rub, <i>v.a.</i>
سُن hear, <i>v.a.</i>	گُھس enter, <i>v.n.</i>
سُہ bear, endure, <i>v.a.</i>	گُھل dissolve (<i>ghol</i> , <i>v.a.</i>)
سُی sew, stitch, <i>v.a.</i>	لُت be plundered (<i>lút</i> , <i>v.a.</i>)
کُت be cut, be broken, pass (<i>kát</i> , <i>v.a.</i>)	لُد be laden (<i>lád</i> , <i>v.a.</i>)
	لُڑ fight, quarrel, <i>v.n.</i> and <i>v.a.</i>

لکھ write, <i>v.a.</i>	مر die (<i>márdál</i> , <i>v.a.</i>)
لگ be applied ; begin (<i>lagá</i> , <i>v.a.</i>)	مُڑ turn back (<i>mor</i> , <i>v.a.</i>)
مٹ be effaced (<i>mitá</i> , <i>v.a.</i>)	مِل meet, be mixed (<i>míld</i> , <i>v.a.</i>)
مچ be made or produced [as a noise, etc.] (<i>machá</i> , <i>v.a.</i>)	نہ serve, be performed, <i>v.n.</i>
	ہل shake, move ; tame (<i>híld</i> , <i>v.a.</i>)

Words affected by long vowels.

باس scent, perfume (<i>bas</i> , <i>v.n.</i>)	پھیل be spread, diffused, (<i>phaíld</i> , <i>v.a.</i>)
بُوجھ understand, compre- hend, <i>v.a.</i>	پیتھ enter (<i>paitháld</i> , <i>v.a.</i>)
بیل roll out, <i>v.a.</i>	پیر swim, <i>v.n.</i>
بھاگ flee, run away, <i>v.n.</i>	تار understand, guess, <i>v.a.</i>
بھیگ be wet (<i>bhigo</i> , <i>v.a.</i>)	تاک stare at (see تک).
بھیج send, transmit, <i>v.a.</i>	تول or تول weigh, balance, <i>v.a.</i>
پھاڑ tear, <i>v.a.</i> (<i>phat</i> , <i>v.n.</i>)	توم card, separate [wool or cotton, with fingers], <i>v.a.</i>
پھوک blow, set on fire, <i>v.a.</i>	
پھول blossom ; swell, <i>v.n.</i>	تھام support ; protect, <i>v.a.</i>
پھوٹ be broken (<i>phor</i> , <i>v.a.</i>)	تھوپ heap up ; plaster, <i>v.a.</i>

تھوٹ spit, <i>v.a.</i>	چاٹ lick, lap, <i>v.a.</i>
تاپ paw with the fore-foot [as a horse], <i>v.n.</i>	چاہ desire, love, like, wish, <i>v.a.</i>
تال to evade, <i>v.a.</i>	چور break to atoms, <i>v.a.</i>
ٹوٹ break (<i>tor</i> , <i>v.a.</i>)	چوس suck, <i>v.a.</i>
توک interrogate, accost, <i>v.a.</i>	چوٹ err, miss, <i>v.n.</i>
تھاس stuff, cram, <i>v.a.</i>	چوم kiss, <i>v.a.</i>
تھوٹ (see تھونک).	چہان sift, <i>v.a.</i>
تھوس (see تھاس).	چھوٹ get loose, drop from (<i>ohor</i> , <i>v.a.</i>)
تھیل shove, push, <i>v.a.</i>	چھوڑ let go, discharge, <i>v.a.</i>
تھیس throb, <i>v.n.</i>	چھیت scatter, sprinkle, <i>v.a.</i>
تیک prop, support, <i>v.a.</i>	چھیڑ irritate, vex, touch, <i>v.a.</i>
جان know, suppose, <i>v.a.</i>	چھین snatch, <i>v.a.</i>
جوت yoke; till, <i>v.a.</i>	چیپ stick together, <i>v.a.</i>
جوڑ join, clasp [the hands], <i>v.a.</i>	چیت remember, think, <i>v.a.</i>
جھاڑ sweep, dust, <i>v.a.</i>	چیخ scream, <i>v.n.</i>
جھول swing, <i>v.n.</i>	چیر rend, split, cleave, <i>v.a.</i>
جھوم wade, <i>v.n.</i>	داب press, squeeze (<i>dab</i> , <i>v.n.</i>)
جیت win, conquer, <i>v.a.</i>	دوڑ run, <i>v.n.</i>
چاب chew, masticate, <i>v.a.</i>	

دُود milk, <i>v.a.</i>	كهیج be angry, <i>v.n.</i>
دیکھ look at, see, <i>v.a.</i>	کھیل play, sport, <i>v.a.</i>
ڈال put, throw, cast, pour, <i>v.a.</i>	گاڑ bury ; fix, <i>v.a.</i>
رُوتھ be cool [with a friend].	گھوٹ glaze, <i>v.a.</i>
رُوس be displeased, <i>v.n.</i>	گھیب mix, mingle [paste].
رول select, pick, <i>v.a.</i>	لاد load, lade, <i>v.a.</i>
ریت file, <i>v.a.</i>	لُوت plunder; squander, <i>v.a.</i>
ریل shove, push, <i>v.a.</i>	لوٹ wallow, roll about, <i>v.n.</i>
سُوج swell, <i>v.n.</i> [<i>v.n.</i>]	لوٹ turn over, <i>v.a.</i> ; return, <i>v.n.</i>
سُوجھ be visible, be seen, <i>v.a.</i>	لیپ plaster, <i>v.a.</i>
سوچ consider, meditate, <i>v.a.</i>	لیت repose, lie down, <i>v.n.</i>
کُوت pound, beat, <i>v.a.</i>	لیس plaster, smear, <i>v.a.</i>
کُود leap, jump, <i>v.n.</i>	مان mind, obey, <i>v.a.</i>
کُوس curse, <i>v.a.</i>	مُوج shut, <i>v.a.</i>
کُوت wind [as a watch], <i>v.a.</i> ; cry, <i>v.n.</i>	موڑ twist, bend, <i>v.a.</i>
کُود dig, delve; search, <i>v.a.</i>	ناچ dance, <i>v.n.</i>
کُوت pluck, pick, <i>v.a.</i>	نوچ scratch, claw, <i>v.a.</i>
کُہل boil, <i>v.n.</i>	وار go round ; sacrifice, <i>v.a.</i>
کُول open, untie, <i>v.a.</i>	ہار lose, be overcome, <i>v.a.</i>
	ہول goad, thrust, <i>v.a.</i>

The ن in the following words is nasal.

رنگ colour, dye, *v.a.*

مُند be shut, closed, *v.n.*

مُند be shaved, *v.n.*

هنس laugh, *v.n.*

آنت fill up [as well], *v.a.*

آنگ fix a value, *v.a.*

آینچ draw, *v.a.*

بانت share, distribute, *v.a.*

باندھ tie, bind, fasten, unite,
(*bandh*, *v.n.*)

بھونک bark, *v.n.*

بھونک stab, *v.a.*

پانس manure, *v.a.*

پونچہ wipe, *v.a.* [*v.a.*

پھاند jump over; ensnare,

پھونک (see پھوک),

پھینچ rinse, squeeze, *v.a.*

پھینک throw, fling, *v.a.*

ٹانک stitch; note, *v.a.*

ٹانگ to hang up [by a
string, etc.], *v.a.*

ٹونگ peck, nibble, *v.a.*

ٹھونک strike, knock, drive
in, *v.a.*

جانچ examine, try, *v.a.*

جھانک peep at, spy, *v.a.*

جھونک cast, throw in, *v.a.*

چھانٹ prune, clip, *v.a.*

چونک start, boggle, *v.n.*

چھینک sneeze, *v.n.*

دھانس cough [as a horse],
v.n.

دھونک blow [with bel-
lows], *v.a.*

ڈانٹ snub; cork; threat,
v.a.

ڈھانپ cover, conceal, *v.a.*

ڈھونڈھ seek, search for, *v.a.*

روئدھ trample, ride over, <i>v.a.</i>	کھینچ, کھینچ, کھینچ pull, draw, tighten; delineate, <i>v.a.</i>
رینک bray [as an ass], <i>v.n.</i>	
رینگ creep, plod, <i>v.n.</i>	گانتھ tie, join, stitch, <i>v.a.</i>
سوئب commit, intrust, <i>v.a.</i>	گائس pierce, spit [as a fowl, etc.] <i>v.a.</i>
سوئگ smell, <i>v.a.</i>	
سیمچ water [trees, etc.], <i>v.a.</i>	گوئدھ knead; plait, <i>v.a.</i>
سینگ toast, warm, <i>v.a.</i>	گوچ resound, hum, <i>v.n.</i>
کائب shiver, tremble, <i>v.n.</i>	گوئٹ strangle, <i>v.a.</i>
کائگ grunt, <i>v.n.</i>	مانج scour, scrub, clean, <i>v.a.</i>
کوچ prick, gore, <i>v.a.</i>	مانگ ask for, require, <i>v.a.</i>
کوئدھ lighten, flash, <i>v.n.</i>	نائدھ begin, <i>v.a.</i>
کھائڈ pound; excavate, <i>v.a.</i>	نائگ cross, leap over, <i>v.a.</i>
کھائس cough, <i>v.n.</i>	هانپ pant, <i>v.n.</i>
کھوئچ } thrust, stuff, <i>v.a.</i>	هانگ drive, <i>v.a.</i>
کھوئس }	

Note.—All the preterite perfect and also the present tenses of verbs are obtained by adding to the end of the past or present participle masculine singular, the word هُون for the first, and هِي for the second and third per-

sons; as **مَينَ اُتْهَا هُون** 'I have risen;' **تُو اُتْهَا هَي** 'thou hast risen;' **وَه اُتْهَا هَي** 'he has risen;'—**هَيْن** for the first and third persons, and **هَو** for the second person plural; as **هَم اُتْهَي هَيْن** 'we have risen;' **تُمْ اُتْهَي هَو** 'you have risen;' and as **مَينَ اُتْهَا هُون** 'I am rising;' **تُو اُتْهَا هَي** 'thou art rising;' **هَم اُتْهَي هَيْن** 'he is rising;' **وَه اُتْهَا هَي** 'we are rising;' **تُمْ اُتْهَي هَو** 'you are rising;' **وَه اُتْهَي هَيْن** 'they are rising.'

The feminine forms, both singular and plural, of the tenses are obtained by simply adding to the feminine participles singular, the same words **هُون**, **هَي**, and **هَيْن**, as **مَينَ اُتْهَي هُون** 'I have risen;' **تُو اُتْهَي هَي** 'thou hast risen;' **هَم اُتْهَي هَيْن** 'she has risen;' **وَه اُتْهَي هَي**, and as **مَينَ اُتْهَي هُون**, **تُمْ اُتْهَي هَيْن**, **وَه اُتْهَي هَيْن**; **تُو اُتْهَي هَي**, **وَه اُتْهَي هَي**, **وَه اُتْهَي هَيْن**.

The pluperfect and also the imperfect tenses are obtained by adding to the end of the past and present participles masculine singular **تَهَا**, and to the plural **تَهَي**;

وہ اُٹھا تھا, تُو اُٹھا تھا, مَیں اُٹھا تھا 'I, thou, he, had risen;'
 وہ اُٹھی تھی, تُم, ہُم, اُٹھی تھی 'we, you, they had risen;' and
 وہ اُٹھتا تھا, تُو, مَیں 'I, thou, he was rising;' وہ اُٹھتی تھی, تُم, ہُم
 we, you, they were rising.'

The feminine forms, both singular and plural, are obtained by adding to the participles feminine singular the words تھی for the singular and تھیں for the plural, as تھی 'I, thou, or she had risen;' تھیں 'I, thou, or she had risen;' تھی 'we, you, or they had risen;' and the same for the imperfect.

The plural of the imperative (which is the root) is obtained by adding to the root the affix او; as اُٹھو 'rise.' (See the rule p. 19, for the additional syllable).

READING LESSONS.

یہ مرغ خوب پکا ہے this fowl is well cooked.	تُم شہر کو جاتی تھی you were going to the city.
دھول بجاتا ہے the drum is beating.	یہ کون کہتا تھا who was saying this?
ہم نے اسی خط لکھا تھا we had written a letter to him.	تُم اسی نہ چھیڑو do not irritate or tease him.

Transcribe the foregoing in the Roman characters, and translate the following sentences into Hindústání in the original characters.

Put this in the reservoir. His wound is healing up.

Untie the knot. Turn your back.

Who was speaking to her? She is shivering.

DISSYLLABLES.

Words of two syllables contain from three to six letters, and their syllabic division depends upon the number of letters found in the word to be divided. Thus, if a word consists of three letters, the syllabic separation takes place between the first letter (provided it be a short vowel, or a consonant affected by one) and the second; in which case the accent invariably falls upon the last syllable; as, **أَدَب** *a-dab*", **خَبَر** *kha-bar*", **مَخِي** *sa-khi*", etc.

The syllabic division of words of four letters is either into equal or unequal parts: in the former case, the accent will fall upon the first syllable; as, **أَجَد** *ab-jad*", **بَالَا** *bá-lá*"; and in the latter case, upon the last one, as, **كَرَخْت** *ka-rakht*", **تَلَش** *ta-lash*", etc.

The first syllable of words containing five letters consists either of two or of three letters. In the former case, the accent will fall upon the last syllable; as,

خاموش *ah-wál*", افسوس *af-sos*", تالاب *tá-láb*", *khá-músh*'; and in the latter case, the accent falls upon the first syllable; as, ناشتا *násh*"-tá, تیسری *tis*"-rī, توکرا *tok*"-rá, etc.

Words of six letters, if divided into equal parts, are accented upon the first syllable; as, بادشاه *bád*"-sháh, دورین *dúr*"-bīn; and if into unequal parts, the accent will fall on the latter; as, پرداخت *par-dákht*", etc.

Note.—When the accent falls upon a syllable, whether long or short, it will be distinguished by the mark (") placed immediately after the syllable; but this applies only to words written in the Roman character.

It must also be particularly borne in mind that the accent, although it slightly softens the sound of unaccented vowels, in no case interferes with their *quantity*, particularly of that of *long* ones.

Words of three letters accented on the last syllable, as *a-dab*", *kha-bar*".

Note.—The learner is requested to see page 20 for the use of orthographical marks.

ادب institute, deference	خبر f. news, report (<i>samá-</i>
(<i>ká'ida</i>).	<i>chár</i> , f.)

بہن *f.* sister (*hamshira*, *f.*)

خجل *ashamed* (*sharminda*).

بہت much, every, too
much, many.

دہم the tenth (*daswadn*).

صفت *f.* praise, quality
(*ta'rif*, *f.*)

کہاں where? whither?
(*kahān*).

کرچ *f.* a kind of sword.

دھل a kind of drum (*dhol*).

ہنر art, ingenuity (*fan*).

نہایت attentive (see
(*سُجیت*)).

مُخر pernicious, unwhole-
some.

تُرک pomp, splendour
(*shān*, *f.*)

سُبک light, frivolous
(*halkā*).

بڑا large, great, elder; very
(*buzurg*).

سزا *f.* punishment, one's
desert.

بنا *f.* foundation, basis
(*pāya*).

کیا did, or did do, I, etc.
and we, etc.; act, action

خدا God (*allāh*).

اُجی a kind of interjec-
tion; as, 'Here! I say!'

but addressed rather to
inferior persons.

سخی liberal, generous
(*faiyāz*).

اِسی to this same [inflec.]

بِستری mad (*divāna*).

اُسی to that same [inflec.]

چھری *f.* a knife (*chākū*).

عدو enemy (*dushman*).

رُفُو darning.

کِسو any, some [inflec.]

لہو blood (*khūn*).

پري beyond, yonder.	چلو walk, or go ye.
تلي below, underneath (<i>nicho</i>).	مکو night-shade.
سي this, to this (<i>is ko</i>).	لکھو write ye.
جسي whom (<i>jis ko</i>).	ملو meet ye.
اُسي that, to that (<i>us ko</i>).	اُٹھو get ye up.
سُني we, you, they heard.	سُنو hear ye.

READING LESSONS.

هو تو خجل نه هو be not thou ashamed.	اچي تُم کھان تھي I say, where were you?
اُس کا گھر کدھر هِي where is his house?	اُسي کو دو give to that same person.
کوئي مُنہر چیز نه کھاؤ do not eat any (<i>ko</i>) thing unwholesome.	کسو کو نه دو don't give to any one.

Transcribe the foregoing, and translate the following sentences, as before.

Where are you going?	He is a liberal man.
What is to-day's news?	The knife is very sharp.
This is the command of God.	Our enemy is sleeping.

Words of four letters accented on the last syllable, as *ta-lásh*", *ka-báb*".

تَلَّش <i>f.</i> search, inquiry.	رُسُوم fees, emoluments of office.
كَبَاب roast meat.	قُصُور defect, fault, want of.
حِسَاب calculation, accounts (<i>shumár</i>).	كُزَيْر remedy, alternative (<i>'ildj</i>).
شِكَار hunting, prey, game.	مُهِيب formidable, awful (<i>haulnák</i>).
عُلَام a slave (<i>chela</i>).	اَدِهِيَّة a middle-aged person.
كُمان thought, fancy, suspicion.	نَشِيب descent, declivity (<i>nich</i>).
دَلِيل <i>f.</i> proof, testimony.	دَرِيع sorrow, withholding (<i>afsoo</i>).
نَهِن <i>nahín</i> , no, not did not.	دَلِير bold, brave (<i>bahádur</i>).
ضُرُور necessary, expedient.	نُجِيت attentive, cautious (<i>samajhdár</i>).
عُرُوس <i>f.</i> bride (<i>dulhan</i> , <i>f.</i>)	فُكْلِيل a pellet-bow (<i>ghulel</i>).
كَلِيم <i>f.</i> blanket (<i>kamli</i> , <i>f.</i>)	الُول <i>f.</i> frisking [of a horse].
نِشِين seated on, dwelling in [in comp.]	پُتُروس vicinity, neighbourhood (<i>hamsáya</i>).
بُدُون besides, without (<i>baghair</i>).	
هِنُود Hindoos [pl. of Hindoo].	

نیروگ healthy, salubrious (<i>tandurust, sálíh</i>).	قُرول a sportsman.
نچوڑ the end of an affair (<i>intihá</i>).	بلور a crystal stone.
گروہ <i>f.</i> a band, company (<i>jamá'at, f.</i>)	سُدول well-shaped (<i>khush-numá</i>).
دکیت a robber, pirate (<i>kazzák</i>).	درخت a tree (<i>per</i>).
دھلیت a shield-bearer; a constable.	برنج rice (<i>chánval</i>).
پہکیت a gymnast.	نشست <i>f.</i> sitting (<i>baiṭhak, f.</i>)
چڑیل <i>f.</i> a female demon; a hag.	بلند high, tall (<i>úchá</i>).
طُفیل by the means or agency of.	ترنج a citron.
بغور attentively.	بہشت <i>f.</i> paradise (<i>jannat, f.</i>)
	گرفت <i>f.</i> taking, seizing.
	بزرگ a grandee, an elder (<i>bará</i>).
	فروخت <i>f.</i> sale.

READING LESSONS.

اس کباب کی بو بہت خوب ہے the roast meat smells very nice.	میرا گمان اُس کی بہن پر تھا I suspected his sister.
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ٽمھارا باپ تَحْتِ نِشِين	هماري پٽوس کي لوگ
ٽي your father is a	نيڪ هِين our neigh-
reigning monarch.	bours are virtuous people.
ٽمھارا گھوڙا الول مين هي	آپ کي طَفِيل سي
your horse is frisking.	by your agency.

Transcribe the foregoing, and translate the following sentences, as before.

Have you any proof?	Look at it attentively.
Whose fault is it?	It is a tall tree.
He is a bold man (<i>admi</i>).	In our yesterday's sale.

Words of four letters accented on the first syllable, as *á*''-*yd*, *bá*''-*jd*.

آيا came, I, thou, he.	آو come ye.
باڃا music [instrumental].	هارو lose ye.
پاني water.	ايفا fulfilling a promise.
خالي empty, mere.	گيلا wet, damp, moist (<i>tar</i>).
ٻاڻو <i>f.</i> sand (<i>ret</i> , <i>f.</i>)	سيبي <i>f.</i> a shell (<i>sadaf</i>).
قابو opportunity (<i>dawo</i>).	سيڙهي <i>f.</i> a ladder, stair.
آئي came, we, you, they.	پيلو the name of a tree;
هاري lost [a game] we, you,	also of a song.
they.	نيمبو lemon (<i>lmún</i>).

پِچھي behind, in the rear,
after.

نیچي beneath, under,
down (*talā*).

چھینو snatch ye.

سیکھو learn ye.

جھوٹا liar, false (*darogh-*
go).

سوکھا dry (*khushk*).

اُوني woollen.

خوبی *f.* goodness, beauty.

بھولی forgot, we, etc.

چوکی committed an error,
a mistake, we, etc.

بھولو forget ye.

چومو kiss ye.

ٹیڑھا crooked, bent.

کھیرا a small village.

تیزی *f.* sharpness, strength
(*dbdāri*, *f.*)

نیکی *f.* goodness, virtue
(*khūbi*, *f.*)

بہیدو one who knows the
secret of another.

گیسو side-lock, ringlet
(*zulf*).

پھیری turned or returned,
we, etc.

دیکھی saw or looked, we,
etc.

پھيرو turn or return ye.

دیکھو see or look ye.

چھوٹا little, short, small
(*nannhā*).

سونا gold; to sleep, *v.*
(*tilā*).

بولی *f.* language, dialect
(*zabān*, *f.*)

روٹی *f.* bread; living
(*nān*, *f.*)

جورو *f.* wife (*kābila*).

لوہو blood (*khūn*), see لہو.

توڑی broke, we, etc.

جوڑي mended or arranged, we, etc.	چنگل claw, talon (<i>panja</i>).
بولو speak, say, tell ye.	گندم wheat (<i>gihūn</i>).
کھولي open ye.	بہتر better, excellent (<i>ba- hut achchhd</i>).
ایسا thus, like this, as, so.	فرشوت <i>f.</i> bribe [<i>rāshi</i> , giver, <i>murtash</i> , receiver of bribe].
میلا dirty, defiled.	کشمش <i>f.</i> raisins.
ایسی <i>f.</i> (see ایسا).	گرگت chameleon.
تھیلی a purse [تھیل a bag].	ترہٹ the name of a dis- trict.
بونا a dwarf (<i>past-kad</i>).	دلہن <i>f.</i> bride (<i>'arūs</i> , <i>f.</i>).
چوڑا wide, broad (<i>'ariz</i>).	گلشن a flower-garden.
کوڑی <i>f.</i> a small shell.	جنبش <i>jumbish</i> , <i>f.</i> agita- tion, motion (<i>harakat</i> , <i>f.</i>)
چوکی <i>f.</i> a chair, stool; a guard or watch.	مُشکل difficult, intricate; difficulty (<i>sa'b</i>).
رغبت <i>f.</i> desire, avidity, inclination (<i>khvadhish</i> , <i>f.</i>)	بُلبل <i>f.</i> nightingale.
مقصد intention, meaning (<i>murād</i> , <i>f.</i>)	ہدھد a kind of bird.
بخشش <i>f.</i> gift, gratuity (<i>in'am</i>).	اپنا one's own.
گردش <i>f.</i> going round, re- volution (<i>pher</i>).	کتوا bitter, pungent (<i>talkh</i>).

تلخي *f.* bitterness, disgust
(*karwáhat*, *f.*)

نرمي *f.* softness, tenderness (*muláimat*, *f.*)

ابرو *f.* the eyebrow (*bhawín*, *f.*)

گهرؤ a youth (*nau-jawán*).

اتكي stopped, we, etc. *v.n.*

جهتكي shook or flapped, we, etc.

اتكو stop ye.

جهتكو shake, or flap ye.

اتنا this much, so much.

چھلا hindermost, latter, modern.

بكري *f.* sale, demand (*farokht*, *f.*)

هچيكي *f.* the hiccup.

بشنو one of the Hindoo deities.

هندؤ a native of India who

professes the Hindoo religion.

پهسلي slid, we, etc.

جهجهكي startled we, etc.

پهسلو slide ye.

جهجهكو startle ye.

اتنا that much, or so much.

دُ بلا thin, lean.

بُهتني *f.* a she-demon, the ugliest woman.

سُرخي *f.* redness; red ink.

اُردو the language.

جُگنو the fire fly.

اُلتني returned, *v.n.* turned, *v.a.* we, etc.

كُجلي bruised or crushed, we, etc.

اُلتو return, *v.n.* turn, *v.a.* ye.

كُچلو bruise, or crush ye.

آله an instrument, apparatus

بابت account, item, matter

آخر the end; at last.

نالِش *f.* a complaint
(*faryād, f.*)

پہاگن the name of a month.

چاٹک *f.* a horse-whip.

پینک *f.* intoxication caused
by opium eating.

زیرک ingenious, intelligent.

سُورج the sun (*āftāb*).

صُورت *f.* form, state, (*shakl, f.*)

ریشم silk.

زیور jewels, ornament
(*gahnd*).

بوسہ a kiss (*bosa lena*, to
take, and *denā*, to give a
kiss).

روشن lighted, enlightened,
manifest.

حیرت *f.* astonishment,
amazement.

غیرت *f.* modesty, bashful-
ness (*sharm*).

رونق *f.* cheerfulness, gaiety.

عورت *f.* a woman.

READING LESSONS.

اُس کا مال میری ہاتھ آیا
his property came into
my hands.

باجا بجاتا ہے the music is
playing.

اُسکی ہاتھ سے روٹی نہ
چھینو don't snatch the
bread out of his hand.

جھوٹ بولنا نہ سیکھو don't
learn to tell lies.

دیکھو تو وہ کیا کرتا ہے do
see what he is doing.

اُس پر نالش نہ کرو don't
prefer a complaint against
him.

Transcribe the foregoing, and translate the following sentences, as before.

Turn your face towards (<i>ki taraf</i>) the sun.	Crush your enemy's head.
Open her purse.	He is a thin man.
Kiss her lips (<i>munh</i>).	She is a very intelligent woman.

The *tashdid* on the following words, besides doubling the letter upon which it is placed, serves also for the accent, as *jan''-nat*, etc.

جنت <i>f.</i> paradise, heaven (<i>bihisht</i> , <i>f.</i>)	اچھا good, as well, very well (<i>khúḥ</i>).
چکر <i>f.</i> a whirlpool, a kind of weapon.	سچا true, real, honest (<i>rást</i>).
دقت <i>f.</i> abstruseness, difficulty (<i>bárikí</i> , <i>f.</i>)	پتا the gall-bladder.
دنت <i>f.</i> obligation, favour (<i>ihsán</i>).	ٲڌا a locust.
سنت <i>f.</i> the prophet's own injunctions.	ٲٲا Indian corn.
مدت <i>f.</i> a space of time (<i>'arṣa</i>).	کٲا a dog (<i>sag</i>).
	ٲٲي <i>f.</i> a candle, wick.
	مکھی <i>f.</i> a fly; the sight of a gun (<i>magas</i>).
	ٲلي <i>f.</i> a she-cat [<i>biláu</i> , a he-cat].

جُهٽِي f. leave, discharge (<i>rukhsat</i> , f.)	مُجَبُو a scorpion.
مُتَمِي f. a handful; fist.	پَسُو a flea.
پَلُو the border of any piece of cloth.	اَلُو an owl; a fool (<i>chughd</i>).
تَتُو a pony (<i>yabú</i>).	جُلُو the palm of the hand contracted so as to hold water.

READING LESSONS.

سَخِي جَنّت مِين جَاتِي هِيَن the generous go into Paradise.	بَتِي روشن كَرُو light the candle.
آپ ني مُجَه پر بَرِي مَنّت كِي you have conferred a great obligation on me.	مُجَهِي دُو رُوز كِي جُهٽِي مِلِي they gave me leave (of absence) for two days.

Transcribe the foregoing, and translate the following sentences, as before.

Whither is the dog going?	The cat's tail is moving (<i>hilti</i>).
The fly is flying (<i>urhti</i>).	The pony is running.

Words of five letters accented on the last syllable,
as *ah-wál*", *tá-láb*", etc.

اَحْوَال state, circumstance, account (<i>kaiḥiyat</i> , f.)	تَلْوَار f. a sword (<i>shamsher</i> , f.) رَنگِيَن coloured (<i>raṅgá-huwá</i>)
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نزدیک near, about (<i>pds</i>).	استاد a teacher, tutor (<i>mu'allim</i>).
انگور grapes; granulation in a healing sore.	قرآن the sacred book of Mohammedans.
دستور custom, fashion (<i>ma'mul</i>).	أسلوب manner, mode, or- der (<i>taur</i>).
بندھیر injustice (<i>be-insāfi</i> , f.)	خرطوم the proboscis of an elephant (<i>sund</i> , f.)
رنگریز a dyer.	تالاب a pond, a reservoir of water.
افسوس vexation; alas!	داماد son-in-law (<i>khvash</i>).
سریوش a cover, a lid (<i>dhakná</i>).	باریک fine, slender (<i>patlá</i>)
اقرار a promise, confession, agreement (<i>wa'da</i>).	تائید f. aid, assistance (<i>kumak</i> , f.)
انکار denial (<i>ibá</i>).	جاسوس a spy, emissary (<i>bhedú</i>).
انجیل f. the New Testa- ment.	خاموش silent (<i>chup</i>).
دلگیر melancholy, low- spirited, sorry.	فالیز f. a field of melons.
دلسوز affecting, moving, warm.	آخور f. refuse, offal.
ہندول a kind of song.	ناگور name of a country.
ندور the name of a country.	ایراد criticism, animadver- sion (<i>i'tiráz</i>).

مِيعَاد <i>f.</i> the time of a promise.	شَيْطَان the devil, Satan (<i>iblis</i>).
شِيرِين sweet, pleasant (<i>mithā</i>).	زَيْتُون olive (<i>zait</i>).
طُوفَان deluge; a hurricane.	فَيْطُون a gold or silver braid, or cord.
فُولَاد steel.	أَوْسَان sensation; courage, presence of mind (<i>hawās</i>).
بِيدَار awake.	سَوَغَات <i>f.</i> rarity, present (<i>tuhfa</i>).
بِيزَار displeased, angry (<i>na-khivush</i>).	تَوَهِّين <i>f.</i> scoffing.
گُوپَال a cowherd; one of the names of Krishna.	شَوَقِین fond of, desirous.
لُوهَار a blacksmith.	مَوْجُود present, existing, at hand (<i>muhaizā</i>).
چَوْبِین wooden, made of wood.	مَوْقُوف deferred, postponed.
پِیغام a message.	نَوخِیر new risen, tender.
	جَوکُوب half pounded.

Words accented upon the first syllable, as *ján"-war*, *násh"-tā*, etc.

جَانُور an animal (<i>haiwán</i>).	بِیْرِل minister of state to Acbar.
نَامُور celebrated, famous.	
زِیْنِگَر a saddler.	پِیْشْکَش present, a tribute.

دیکچہ a large copper cooking vessel.

مورچہ rust; a battery.

گورخر onager or wild ass.

آسرا hope, dependence (*um-med*, f.)

ناشتا breakfast, luncheon (*hászirt*, f.)

آدمی mankind; a person (*insán*).

پارسی a fire-worshipper.

آرزو f. wish, desire (*taman-na*, f.)

ماهرو having a face beautiful as the moon.

تیسرا third (*stivum*).

چھٹا f. small-pox (*chechak*, f.)

تیسری f. third.

رچھنی f. a she-bear.

دوسرا second (*dupam*).

سورما bold, brave (*diler*).

مُوگری f. a mallet.

پُوری eastern.

پیشوا a leader (*sardár*).

کیکڑا a crab (*sartán*).

دیگچی f. a saucepan.

گیگلی f. a trollop.

ٹوکرا a large basket.

چھوکرا a boy.

دوستی f. friendship, love.

لومڑی f. a fox (*rúbdh*, f.)

پیترا gymnastic step.

سیکڑا per cent. (*fi-sad*).

کونسا which? what?

جونسا which, what.

کونسی f. which? what?

جونسی f. which, what.

Words accented upon the first syllable, as *shhán''-tan*, etc. The ن in the words is nasal.

چہائتن <i>f.</i> cuttings.	آندھی <i>f.</i> a storm, tempest.
جھینگڑ <i>a</i> cricket.	چھینٹا <i>a</i> splash.
گھونگھٹ <i>f.</i> a veil (<i>nakáb</i>).	پونجی <i>f.</i> capital in trade
مینڈک <i>a</i> frog.	(<i>mdya</i>).
کوٹیل <i>f.</i> a young shoot, bud.	تیندو <i>a</i> kind of fruit.
بینگن the egg plant (<i>bá-</i>	سونٹا <i>a</i> club, mace.
<i>danján</i>).	قیچی <i>f.</i> scissors (<i>mikráz, f.</i>)
چونسر <i>f.</i> a kind of game.	لوٹدی <i>f.</i> a slave girl (<i>bándt, f.</i>)

Words of six letters accented upon the last syllable, as *bád-sháh''*, *nár-jít''*,* etc.

بادشاہ <i>a</i> king, monarch.	تانسین famous musician at
نارجیل <i>a</i> cocoa-nut (<i>nári-</i>	the court of Acbar.
<i>yal</i>).	مالکوس the name of a
باگدور <i>f.</i> halter for horses.	musical mode.

* At page 83 from line 5 to 8 a mistake has occurred in reference to the place of the accent in words of six letters. The direction should have run thus—Words of six letters, if divided into equal parts, are accented upon the *last* syllable, as, بادشاہ *bád-sháh''*, دوربین *dúr-bín''*; and if into unequal parts, the accent will fall upon the syllable consisting of four letters, as بھانگڑا *bhánk''-rd*, پرداخت *par-dákh''*, etc.

دُورمان generation, race, family (<i>gharánd</i>).	کوتوال a magistrate of po- lice (<i>shahna</i>).
دُوربین <i>f.</i> a telescope; long- sighted.	پوستین <i>f.</i> a garment made of any skin.
میزبان an entertainer, a host.	فیلسوف a philosopher; intelligent.
لین دین trade, barter, trans- action (<i>mu'ámala</i>).	جونپور the name of a place. [pro. <i>jaunpur</i>].

Words accented upon the first syllable, as *bhánk'-rá*,
etc. The ن is nasal in the words.

بھانکڑا a fop, a parasite.	گھونٹلا a bird's nest (<i>dshi- yána</i>).
سینگڑا a powder-horn.	گھینچنا to pull, draw.
گھونگرو a kind of small bell.	کوندھنا to lighten, flash.
کیاچوا an earthworm.	

Words of six letters accented upon the last syllable, as
bar-khást, *par-dákh*", etc.

برخواست <i>f.</i> recalling, or re- moving from office; rising.	پرداخت <i>f.</i> patronizing.
برداشت <i>f.</i> endurance, pa- tience.	دریافت <i>f.</i> conceiving; en- quiring.

READING LESSONS.

اُس کي نزديڪ نه جاؤ	what
don't go near him.	animal is it?
افسوس هم في اُسي نه ديکھا*	the sword
alas! (or we are sorry)	has become rusty.
we did not see her.	بيربل في بادشاه سي کھا
do	Birbal said to the King.
do not scoff at the Bible.	

Transcribe the preceding, and translate the following sentences, as before.

The custom of that city is	Tánsain was a great mu-
a good one.	sician (<i>musiki-dán</i>).
Be silent. [now (<i>abhi</i>).	He is fond of singing (<i>rdg</i>).
Send him a message just	Our host is a liberal man.

WORDS OF TWO SYLLABLES.

The following roots of verbs containing two syllables,

* The negative particle نه is used in all the tenses and moods except those formed of the present participle, in which نهين is alone used; this particle rejects from the present tenses the auxiliaries, as نهين جاتا 'he does not go,' instead of نهين جاتا هي. The word مت is used in the imperative mood, but only by school mullás and Hindoos of Dilihi. See "Daryá-i-Latáfat," p. 184; a Hinústání Grammar, by Inshá-allá-Khán.

require for their infinitives, and their past and present participles, the same affixes as serve for words of one syllable [see page 70]; as *أَبْلَنَا* *ubalná*, *إِترَانَا* *itráná*, *الْأَبْنَا* *alápná*, etc. When a root containing three letters ending in a consonant admits the affix *ā d* for the past participle, the final letter of the root, while assuming to itself the vowel-point of the affix [see p. 19], rejects that of its preceding letter; as from *أَبَل* *ubal*, *أَبْلَا* *ublá*, etc. But roots ending in a vowel, as *بَاتَا* *batá*, or roots containing more than three letters ending in a consonant, as *الْأَب* *aláp*, or ending in a vowel, as *إِترَا* *itrá*, admit the *ā* in a similar manner as the roots of one syllable, as *بَاتَايَا* *batáyá*, *الْأَبَايَا* *alápnáyá*, *إِترَايَا* *itráyá*, etc. See page 71.

Words accented on the last syllable, as *u-bal*", *u-bhar*",
u-thá", etc.

<i>أَبَل</i> boil [anything] (<i>ubál</i> , v.a.)	<i>أَجْرُ</i> become desolate (<i>ujár</i> , v.a.).
<i>أَبْهَر</i> rise up, depart (<i>ubhár</i> , v.a.)	<i>أَجِبْتَ</i> be separated, slip, v.n.
<i>أُتِرَ</i> descend, pass over, be abated (<i>utár</i> , v.a.)	<i>أُجْهَلْ</i> leap, bound (<i>uchhál</i> , v.a.)
<i>أُكِّتَ</i> stop, be prevented (<i>atkd</i> , v.a.)	<i>أُكْسَ</i> be excited, moved (<i>uksá</i> , v.a.)

اُکھڑ be rooted up (<i>ukhār</i> , v.a.)	پلٹ return, retreat (<i>pal-tā</i> , v.a.)
اُگل spit out, refund, v.a.	پھٹک winnow, dust, v.a.
اُلٹ be reversed, turned over, v.n.; pervert, v.a. (<i>ultā</i> , v.a.)	پھڑک flutter, vibrate (<i>phar-kā</i> , v.a.)
اُمڈ overflow, be poured out (<i>umḍā</i> , v.a.)	پھسل slide, slip (<i>phislā</i> , v.a.)
بدل change, alter, v.a.	پہن or پیر put on, clothe, wear, dress, v.a.
برس rain (<i>barsā</i> , v.a.)	ترس long for, desire; pity (<i>tarsā</i> , v.a.)
بگڑ be spoiled, be offended (<i>bigār</i> , v.a.)	تڑپ flutter, palpitate, be agitated, v.n.
بلگ be separated (<i>bilgā</i> , v.a.)	تپک drop, drip (<i>tapkā</i> , v.a.)
بھٹک go astray, wander (<i>bhatkā</i> , v.a.)	تہہر be chilled, be benumbed, v.n.
بھڑک start, be inflamed (<i>bharkā</i> , v.a.)	تہل walk about, ramble (<i>tahlā</i> , v.a.)
پٹک dash, throw down with violence, v.a.	تہر stop, wait, stay, be determined (<i>taharā</i> , v.a.)
پرکھ inspect, examine, v.a.	جکڑ tighten, bind, tie, v.a.
پگھل be melted, melt (<i>pigh-lā</i> , v.a.)	جھڑک browbeat, speak snappishly, v.a.

جھڑ wrangle, quarrel, <i>v.a.</i>	سُگ light, burn without flame (<i>sulgá</i> , <i>v.a.</i>)
چپ be flattened (<i>chaptá</i> , <i>v.a.</i>)	سمت contract, shrink (<i>samet</i> , <i>v.a.</i>)
چپ stick, adhere (<i>chip-ká</i> , <i>v.a.</i>) <i>chapak</i> , collapse.	سمجھ comprehend, understand, <i>v.a.</i>
چمک glitter, shine (<i>cham-ká</i> , <i>v.a.</i>)	سمهل be supported, be held up (<i>samhál</i> , <i>v.a.</i>)
چھٹک be scattered, be spread (<i>chhitká</i> , <i>v.a.</i>)	کتر clip, cut out, <i>v.a.</i>
چھڑک sprinkle, scatter, <i>v.a.</i>	کچل bruise, crush, <i>v.a.</i>
چھک whistle [as a bird], <i>v.n.</i>	کڑک crack, thunder, <i>v.n.</i>
دھڑک palpitate (<i>dhar-ká</i> , <i>v.a.</i>)	کسک suffer pain, pain, <i>v.n.</i>
دھنک card, comb, <i>v.a.</i>	کھٹک rankle, offend, <i>v.n.</i>
دھلک roll, spill (<i>dhal-ká</i> , <i>v.a.</i>)	کھرچ scrape, <i>v.a.</i>
رگڑ rub, scour, <i>v.a.</i>	گذر to pass; die, <i>v.n.</i>
سُدھر be corrected, mended, adjusted (<i>sudhár</i> , <i>v.a.</i>)	گرج thunder, roar, <i>v.n.</i> [as cloud].
سرك move, remove (<i>sarká</i> , <i>v.a.</i>)	لچک spring, bend (<i>lach-ká</i> , <i>v.a.</i>)
سبک sob, <i>v.n.</i>	لرز shake, tremble, <i>v.n.</i>
	مچل be perverse, <i>v.n.</i>
	مسك be torn, rent, <i>v.n.</i>

نکل issue, come out (<i>nikāl</i> , v.a.)	نکل swallow, gulp down, v.a. نہتر bend, stoop (<i>nihurd</i> , v.a.)
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اُٹھا lift or raise up, remove, take away, v.a.	ستا tease, fret, trouble, v.a. سُنا tell, inform, cause to hear, v.a.
بٹا point out, show, v.a.	سُکھا (سُکھا) dry (<i>stikh</i> , v.n.)
بُلا call, v.a.	لگا apply, join, add, fix; direct (<i>lag</i> , v.n.)
بُھنا change [money], v.a.	نہا bathe oneself (<i>nahla</i> , v.a.)
پرو thread, string, v.a.	
دکھا shew (<i>dikāi de</i> , v.n.)	

Words accented on the first syllable, as *it''-rā*, *bar''-mā*,
etc.

اُترا behave affectedly, v.n.	تُرا grumble, murmur, v.n.
اُٹا boil (<i>aut</i> , v.n.)	جُھٹا falsify, belie, v.a.
بٹھا (بٹھا) cause to sit, set, (<i>baith</i> , v.n.)	جُھنجھا be peevish, rage, v.n.
برما bore, v.a.	جلا scream, shriek, v.n.
بھرا slake [lime], v.a.	دُھرا fold, double, repeat, v.a.
بچھتا regret, repent, v.n.	سہلا rub, stroke, v.a.
تُتلا lisp, v.n.	شرما be ashamed, bashful, v.a.

فرما order, command, <i>v.a.</i>	لنگڑا limp, <i>v.n.</i>
کفنا cover with ashroud, <i>v.a.</i>	لہرا tantalise; undulate, <i>v.a.</i>
گھبرا be confused, alarmed, <i>v.n.</i>	مُرجھا wither, droop, <i>v.n.</i>
للجا long, <i>v.n.</i>	ھکلا stammer, falter, <i>v.n.</i>

Words accented on the last syllable, as *a-láp* ", *ba-ghár* ";
un-del ", *pah-chán* ", etc.

الاب tune (the voice), <i>v.a.</i>	خراڊ turn [in a lathe] <i>v.a.</i>
بگهار season, <i>v.a.</i>	خرید purchase, buy, <i>v.a.</i>
پُکار call out, cry out, <i>v.n.</i>	ڈھکیل shove, push, <i>v.a.</i>
تراش cut, clip, shave, <i>v.a.</i>	سِدهار go, depart, set off, <i>v.n.</i>
تُتول grope, search for by feeling with the fingers, <i>v.a.</i>	کھدیتھ pursue, hunt, <i>v.a.</i>
جُھٹال see جُھٹلا .	گھسیٹ drag, pull, <i>v.a.</i>
	مڑوڑ twist, writhe, gripe, <i>v.a.</i>
	نچو wring, squeeze out, <i>v.a.</i>

اُنڈیل (اُلیئد) pour, <i>v.a.</i>	چُمکار coax, soothe, wheedle, <i>v.a.</i>
اُٹواس rinse, <i>v.a.</i>	سُنوار prepare, dress, decorate, <i>v.a.</i>
پہچان know, recognize, <i>v.a.</i>	تَحْصیل to collect [as a tax] <i>v.a.</i>
کھنکھار expectorate, hem,	

کھنگال wash, rinse, *v.a.* | للکار call, challenge, *v.a.*
 گذران present, offer, *v.a.*

Note.—The learner has already been informed at page 79 how to form the past (*māzi*) and present (*hāl*) tenses (*seghe*) of the verb (*fi'l*); and all therefore that now remains for him to know is the formation of the future (*mustakbil*) tenses and the imperative (*amr*) mood.—The future tenses are formed by adding to the root the affixes اونا *ungā* for the first, and اينا *egā* for the second and third persons masculine singular; as, اترونا *main utrūngā*, اترينا *tū utregā*, اترينا *wuh utregā*, 'I, thou, he shall, wilt, or will descend;' and اينيا *enge* for the first and third persons, and اويا *oge* for the second person plural, as اترينا هم *ham utrengē*, تم اترينا *tum utroge*, اترينا *wuh utrengē*. For the feminine singular the final ا in the affix for the masculine singular is changed into ي; as اترونيا *main utrūngi*, اترينا *tū, wuh utrogi*; and for the feminine plural the final ي in the affix for the masculine plural is changed also into ي; as اترينا هم *ham utrengi*, تم اترينا *tum utrogi*, اترينا *wuh utrengi*.

The imperative is formed by adding to the root (which is itself the imperative of the second person sin-

gular), the affix *اُون* *ún* for the first person, and *ي* *e* for the third person singular; as *مِين اُتُون* *main utrún*, 'let me descend,' *تُو اُتَر* *tú utar*, descend thou,' *وُه اُتَرِي* *wuh utre*, 'let him or her descend;' and *اَيْن* *en* for the first and third persons, and *او* *o* [see page 19] for the second person plural, as *هَم اُتَرِين* *ham utren*, *تُم اُتَرُو* *tum utro*, *وُه اُتَرِين* *wuh utren*. But when a root ends in a vowel, the euphonic *و* intervenes between it and the affixes for the third person singular, and also for the first and third persons plural; as from *جا* 'go,' *رو* 'weep,' *پِيوِي* *rowe*, *رووي* *rowe*, *جايوِي* *jáwe*, 'drink'—*پِي* *piwe*, and *جايوِين* *jáwen*, *رووِين* *rowen*, *پِيوِين* *piwen*. Sometimes the *و* is optionally omitted as *روي جاي* *dáe*, *روي* *roe*, *پِيي* *piye*; *جايِن* *jáen*, *روِين* *roen*, *پِييِن* *piyen*.

The final letter *ي* in the two roots *دِي* 'give,' and *لِي* 'take,' is dropped in the formation of their future tenses and of the imperative moods (with the exception of the second person singular, which is itself the root), as *مِين دُونِگَا* *main dúngá*, *وُه دِيگَا* *tú, wuh degá*, *هَم دِينِگِي* *ham denge*, *تُم دُوگِي* *tum doge*, *وُه دِينِگِي* *wuh denge*; and *مِين دُون* *main dún*, *وُه دِي* *wuh de*, etc.; but the retention of the *ي* (in which case the euphonic *و* between it and the affixes must intervene) is not altogether ungrammatical; as *مِين دِيُونِگَا* *main dówníngá*,

(تم ديوگي), هم ديوينگي *tu, wuh dewegd*; وُه ديويگا
هم ديوين; وُه ديوي, تودي, (مين ديون) and; وُه ديوينگي
. وُه ديوين, (تم ديو).

The aorist or general future (*muzdri*) is just the same as the imperative mood, the only exception being in the second person singular, for in the latter, the root of the verb stands for the second person, while in the former the singular number for the third person is also used for the second person; as *مِين اُتروُن* 'I may, should, would, might descend,' *وُه اُتري* or *تو وُه اُتري* 'thou or he mayst, wouldst, shouldst, mightest,' or 'may, should, would, might descend.'

READING LESSONS.

تَم سِيژِهِي پَرسي نِچِي اُترو	بادشاه ني اُس سي ايسا
descend or come down	the king com-
from above the ladder.	manded him thus, or said
مُجِهي کُچِه دِلِيل بَتاوُ show	to him thus.
me some proof.	بَادِل بَهْت گَرَجَتَا هِي
تَم کِدِهَر جَاوِگِي where will	the cloud (it) thunders
you go to?	very much.
مِين اِس پَر پَانِي ڈالُون may I pour water on it?	اِس دَرخَت کِي کُوئِل
اِج مِين بَرسيگا it will rain	the bud burst out
to-day.	from this tree.

Transcribe the preceding, and translate the following sentences, as before.

They returned from the city.	May I write the account?
The fire is kindling.	Do you know him?
He will be confused.	Let him go.

Notes.—The respectful form of the imperative is obtained by adding *ye* to the roots ending in a consonant, as *أَتِرِي*; and *تِي* to the roots ending in a vowel, as *لَتِي*. Exceptions to this rule are the following roots, to which alone *جي* *jiye* or *je* is added. They are *پي*, *دي*, *سي*, *كر*, *لي*, *هو*; as *پِجِي*, *هُوجِي*, *لِجِي*, *كِجِي*, *سِجِي*, *دِجِي*. With these imperatives the words used instead of the personal pronoun 'you,' are *حضرت* 'majesty,' *جناب* 'excellency,' *صاحب* 'sir;' as *رحم كِجِي حضرت* 'be pleased to have mercy, your majesty,' etc. Sometimes *و* is substituted for the final *ي* in the affixes, as *لَايَو* *láiyó*, *دِجِيو*; or *گا* is added to it, as *لَايِيگا*.

THREE SYLLABLES.

Words of three syllables contain from four to eight letters.

Words of four letters are thus divided: each of the first two letters constitutes a separate syllable, and as the final letter of Hindústání words is always inert or silent, their last syllable must consequently consist of two letters, the accent falling upon the first syllable, as *اُتھلا* *u"tha-lá*, *برکت* *bá"ra-kat*; but these words are generally pronounced as though they were words of two syllables; as *uth"-lá*, *bar"-kat*, etc.

The division in syllables of words of five letters is thus obtained, viz., in words affected by short or long vowels, either the first and the last, or the second and the last syllables contain two letters, and consequently the middle or the first syllable only one; in the former case the accent falls upon the first syllable, as *اجنبی* *aj"-na-bí*, *پرگنه* *par"-ga-na*, *چاہی* *chá"-hi-ye*; and in the latter case upon the second syllable, as *إشارة* *i-shá"-ra*, *پتنگا* *pa-tan"-gá*, *سیکندر* *si-kan"-dar*.

Words of six letters are either divided into equal or unequal parts—in the former case the accent falls upon the second syllable, as *استغنا* *is-tigh"-ná*, *برجسته* *bar-jas"-ta*, *جاسوسی* *já-sú"-st*; and in the latter case upon that syllable which constitutes itself of three letters, as *پہچوندي* *pa-phún"-dí*, *سُنارنی* *su-nár"-ní*, *ابابیل* *a-bá-bíl'*, *إصلاح* *is-ti-láh*, etc.

In words of seven letters, if one of the three syllables consist of three letters, and the other two of two letters each, the accent falls upon the syllable formed of three letters, as *أُصْطِرْلَاب* *us-tur-láb*, *جَامِدَانِي* *jám"-dá-ni*, etc.; but when two of the syllables consist of three letters each, the accent then falls upon the latter of the two such syllables, as *اِچَارْدَان* *a-chár-dán*, *جَانِشَان* *ján-fi-shán*, etc.

In words of eight letters, two of the syllables must consist of three letters each, and the accent falls upon the latter of the two such syllables, as *اِیْمَانْدَار* *i-mán-dár*, *بَارْبَرْدَار* *bár-bar-dár*, *پَرِهیزْگَار* *par-hoz-gár*, etc.

Words of four letters accented on the first syllable, as
u"-tha-lá, bá"-ra-kat, etc.

أَتَهْلَا shallow (<i>kam-'umuk</i>).	چِرِیَا <i>f.</i> a hen-sparrow; a
أَمْرَا nobles, grandees [pl. of <i>أَمِير</i>].	small bird.
بَرَكْت <i>f.</i> blessing, abundance	حَرَكْت <i>f.</i> motion, action, conduct; hindrance.
بَرِهِيَا <i>f.</i> an old woman (<i>pir-zál, f.</i>)	خُفِيَه concealed, secret (<i>po-shida</i>).
تَرِيَا <i>f.</i> a woman (<i>'aurat, f.</i>)	دُكِيَا <i>f.</i> afflicted, unfortunate (<i>áfat-zada</i>).
تِكِيَا <i>f.</i> a small cake, a wafer.	

سُکھیا <i>f.</i> happy (<i>khush-hál</i>).	گریه crying, lamentation
علما learned men [pl. of عالم].	(<i>rond</i>). گریا <i>f.</i> a doll.

Words of five letters accented on the first syllable, as
aj''-na-bí, par''-ga-na, etc.

اجنبی a stranger (<i>ghair</i>).	حوصله stomach; capacity.
بندگی <i>f.</i> * devotion; com- pliments, thanks (<i>'ibádat</i> , <i>f.</i>)	خاصیت <i>f.</i> quality, innate property (<i>sifat</i> , <i>f.</i>)
پرگنه a district.	دستکی <i>f.</i> a pocket-book.
تربیت <i>f.</i> † education, in- struction (<i>ta'lim</i> , <i>f.</i>)	رُستی <i>f.</i> valour, heroism (<i>shaj'd'at</i> , <i>f.</i>)
جوهری a jeweller.	فرہی <i>f.</i> corpulency (<i>mu- tápá</i>).
چاہی it is proper, it is necessary, must, ought to.	سلطنت <i>f.</i> empire, reign (<i>rdj</i>).
چو جگی of vast antiquity.	شاہدی <i>f.</i> † evidence, testi- mony (<i>gawáhi</i> , <i>f.</i>)

* Words of Persian origin ending in *gi* are made abstract nouns and adjectives by adding *gi* to them, as from بنده *banda*, 'a devotee,' بندگی *bandagi*, 'devotion;' خانه *khána*, 'a house,' خانگی *khánagi*, 'domestic,' etc. The final *gi* is always rejected by *گی*. Nouns of this form are feminine.

† Arabic words of this form are feminine.

صومعة a monastery (<i>dharm-sáld</i>).	guor, sloth, laziness, tardiness (<i>sustí</i> , f.)
ضامني f. surety, bail (<i>manauti</i> , f.)	گفتگو f. chit-chat, conversation, discourse (<i>bolehdál</i> , f.)
ظاهراً evidently, apparently.	لخخا a cephalic medicine.
عارضه an accident, event; illness (<i>hádīsa</i>).	مرتبہ step, degree, dignity, rank (<i>darja</i>).
غرغرة gargling (<i>kullí</i> , f.)	نیشکر f. sugar-cane (<i>ganná</i>).
فاصله a space, intermediate space (<i>'arsa</i>).	واسطه account, sake, medium (<i>sabab</i>).
قرمزي a crimson or scarlet colour.	هندسه the science of geometry.
كاهلي f. indolence, lan-	ياوري f. aid, assistance (<i>madad</i> , f.)

Words of five letters accented on the second syllable, as
i-shá''-ra, *hu-kú''-mat*, etc.

إشارة a sign, signal, hint (<i>imá</i>).	تماشا show, spectacle, sight (<i>nazzdra</i>).
بچهونا a bed, bedding, carpeting (<i>bistar</i>).	تواضع f. humanity, attention
پتنگا a moth (<i>parwána</i>).	جزیره an island (<i>tápu</i>).
	جھروکھا lattice, window.

چکارا a small-sized ante- lope.	مِیافت <i>f.</i> * banquet, enter- tainment.
حُکومت <i>f.</i> * sovereignty, government (<i>farmāndihī</i> , <i>f.</i>)	عِنایت <i>f.</i> favor, gift [<i>shukr- i-'indyat</i> , thanks for a thing given to].
خُلاصه essence; conclusion; capacious.	غِلَظت <i>f.</i> thickness; filth [<i>ghalkiz</i> , dirty], (<i>garhā- pan.</i>)
دِلَاسا comfort, soothing, con- solation (<i>tasallī</i> , <i>f.</i>)	فُلانا such a one, etc.
دُکِيتِي <i>f.</i> robbery.	قَبِيلَه a family, tribe; a wife.
ذِخیره provisions, stores.	کَلِجَا liver; pluck, spirit (<i>jigar</i>).
رُکاوَت <i>f.</i> † backwardness, displeasure (<i>kashidagi</i> , <i>f.</i>)	گُذشتَه past, elapsed (<i>guzrā</i>).
زِیادَه great, more, too much (<i>bahut</i>).	کُچِن childhood (<i>tufūliyat</i> , <i>f.</i>)
سِکندر Alexander the Great.	مُصِيبَت <i>f.</i> * misfortune, dis- aster, affliction (<i>āfat</i> , <i>f.</i>)
شِجَاعَت <i>f.</i> * bravery, va- lour (<i>dilāwari</i> , <i>f.</i>)	نُموَنَه model, pattern, sample
صَفَائِي <i>f.</i> purity, cleanliness.	نِہایت <i>f.</i> extremity; very much; extremely (<i>intihā</i>)

* Arabic words of these forms are feminine.

† Hindūstānī words of this form are feminine.

ولایت <i>f.</i> a country, do-	دستبیلی <i>f.</i> palm of the hand.
minion (<i>iklīm</i> , <i>f.</i>)	هلاهل deadly poison.

Words of six letters accented on the second syllable, as
is-ti'gh''-ná, *bar-jas''-ta*, etc.

استغنا content, independ- ence (<i>be-parwá</i> , <i>f.</i>)	جھگڑالو quarrelsome (<i>lará- ká</i>).
انگوٹھا * <i>an-gú-thá</i> , the thumb [<i>ungli</i> , the finger].	چوکوشہ four-cornered; tray.
برجستہ right, opportune, prompt (<i>bar-mahál</i>).	حلوائی a confectioner (<i>mi- thái-wáld</i>).
بچھتاوا regret, sorrow, re- pentance (<i>ta'assuf</i>).	خربوزہ a melon, musk melon
پیشانی <i>f.</i> forehead (<i>jabin</i> , <i>f.</i>)	درماہ monthly wages, sa- lary (<i>tankhwáh</i> , <i>f.</i>)
تخمیناً by guess; nearly, about. [age.	دھندھورا publication by beat of drum (<i>mandái</i> , <i>f.</i>)
جاسوسی <i>f.</i> spying, espion-	رُسوائی <i>f.</i> ignominy, infamy (<i>bad-ndmí</i> , <i>f.</i>)
جسمانی corporeal, bodily.	زیبائش <i>f.</i> ornament, ele- gance (<i>zínat</i> , <i>f.</i>)

* This word and its cognates, as 'سندیسہ' 'message,' 'رنگیلا' 'a man of pleasure,' ought to have been classed separately, as they harmonise more in sound with the words given in lines 16—19, p. 116, than with those under this head.

زوليدہ intricate, entangled.	ف. کتوالی the office of <i>kotwāl</i> .
سُهرائی f. goodness, excellence, beauty (<i>safāi</i> , f.)	ف. گہراہت * confusion, perplexity (<i>istirāb</i>).
شہزادہ a prince.	مُستقبل future, the future tense.
طولانی lengthy, prolix, long-winded (<i>dardz</i>).	نمگیرا a canopy, awning (<i>shamiyāna</i>).
عبرانی Hebraic, the Hebrew language.	ف. ورخرچی profusion, prodigality (<i>isrāf</i>).
غوغائی noisy, clamorous.	ہنگامہ tumult, uproar, riot (<i>shor</i>).
فرمایش f. an order, commission [for goods, etc.]	یاقوتی ruby colour; a kind of cordial medicine, f.
قالیچہ a small carpet, a rug	

Words of six letters accented upon the syllable consisting of three letters, as *pha-phūn''-dī*, *su-nār''-nī*, *a-bā-bīl''*, *is-tī-lāh''*, etc.

پھپھوندی f. † mouldiness.	in which milk is made sour.
پھلیندا kind of fruit.	
ف. چرونجی the kernel of a nut.	کلانوت a minstrel (<i>kāuodl</i>)
ف. دھینڈی <i>dahēndī</i> , a vessel	گھروندا a small house made by children to play with.

* Hindústānī words of this form are feminine.

† The ن in these words is nasal.

زُسارَنِي f. the wife of a gold-smith.	گُماشته a person commissioned, an agent, a factor.
غُلِيلِجِي a pelleteer.	فریفته enamoured (<i>shefta</i>).
کُلاغچه a little rook, magpie	نشاسته groat, starch.

زُابايل f. a swallow.	طلاکار gilt or worked in gold.
بَدخشان a country in Persia	علمدار a standard-bearer.
پشیمان ashamed, penitent (<i>sharminda</i>).	فراموش forgotten [used with کرنا, to forget].
سُلیمان Solomon.	قَرَنِیق an alembic, still.
چَقاچاق f. clashing of weapons (<i>ohakdohak</i> , f.)	کِرِستان a Christian (<i>'isawi</i>).
خُداوند master, sire (<i>adhib</i>).	گِرِفَتار captive, involved.
رُسومات customs, ceremonies (<i>rusüm</i>).	مُدارات f. politeness, courtesy.
سلاطین kings, rulers [pl. of سُلطان].	نَمُودار noted, famed, conspicuous.
شَهَنشاه a great king, an emperor.	وفادار faithful, sincere.
	هُمایون fortunate, august, royal.

مصطلاح f. term, idiom.	بُت پرست an idolator.
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پُر شعور very intelligent, most sagacious.	عنقریب near, soon, shortly (<i>nazdik</i>).
تندرُست sound in body, healthy.	غمگسار a sympathiser, an intimate friend (<i>ham-dard</i>)
حق شناس rendering to every one his due.	کمترین least, very small (<i>sab se chhotá</i>).
درمیان interval, middle, during, between (<i>bich</i>).	گیهوان wheat-colour, brown (<i>gandum-rang</i>).
روشناس an acquaintance.	لاخراج rent-free [opposed to <i>mdl-guzár</i>].
زعفران <i>f.</i> saffron.	مرتبان a jar.
سرفراز exalted, eminent.	ناسپاس ungrateful (<i>na-shukr</i>).
سرگذشت <i>f.</i> history, adventure. [platform.	والدین both parents (<i>md-báp</i>).
شهنشین a royal seat, a	

Words of seven letters accented upon the syllable consisting of three letters, as *us-tur-láb*, *bar-dásh*-ta, etc.

أصطرلاب <i>f.</i> an astrolabe.	تسلیمات obeisances; saláms made by lowering the hand to the ground.
برداشتہ dejected, raised up (<i>uchát</i>).	
پس مانده left behind, a survivor.	جامدانی <i>f.</i> flowered muslin; a kind of wrapper.

چاپلوسی <i>f.</i> flattery, wheed- ling (<i>khushámád</i> , <i>f.</i>)	شادمانی <i>f.</i> pleasure, delight, joy (<i>khushi</i> , <i>f.</i>)
خوبصورت beautiful, pretty, handsome.	پیلپایه a pillar, a pedestal.
دانشمند wise, sensible, sa- gacious (<i>akl-mand</i>).	قلماعنی <i>f.</i> an armed female attendant.
سورنجان <i>f.</i> name of a medi- cine.	گونگون variegated, various (<i>rang-ba-rang</i>).

Words of seven letters accented upon the latter of the two syllables consisting of three letters each, as *a-ohár-dán*, *band-o-bast*, etc.

اچاردان a small pickle-jar used on the table.	پناه‌دهنده protector of the faith
بندوبست arrangement, management, govern- ment (<i>intizám</i>).	رکابدار a cook and confec- tioner.
جان‌فشان zealous, fervent (<i>ján-nisár</i>).	بیال‌کوت name of a place.
حساب‌دان an arithmeti- cian, accountant (<i>muhd- sib</i>).	شکارپور name of a place.
	فیض‌رسان liberal, munificent.
	کاهکشان the milky way.
	مگ‌اوزبان <i>f.</i> bugloss; a kind of bread.
	نیازمند indigent, suppliant.

Words of eight letters accented on the latter of the two syllables containing three letters each, as *í-mán-dár*, etc.

ایماندار faithful, conscientious.	زیر انداز a cloth or mat put under anything to prevent the carpet from being soiled.
باربردار a burden-bearer.	
پرهیزگار abstinent, temperate (<i>muttaki</i>).	فَیض آباد name of a place.
تحصیلدار a collector of the revenues of a district.	مُوسلا دھار raining in torrents.
خانسامان a house-steward.	نازبردار one who is over-indulgent.
روزنامچہ a daily account-book, diary.	ہندوستان India.

The following words of three syllables are affected by *tashdid*, which serves also for the accent; as, اِدْعَا *id''-di-'á*, تَأْسُف *ta-'as''-suf*, اِیَّتِی *a-zi''-yat*, مُؤْتِی *mu-'w'an''-nas*, اِیْتَفَاق *it''-ti-fák*, بَقَالِی *bak''-ká-lí*, اَلْبَتَّة *al-bat''-ta*.

Note—*Hamza* preceded by *pesh* is written over و, as in the word مُؤْتِی

اِدْعَا the act of demanding one's right.	مُتَّحِد united, made one (<i>ek</i>).
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مُتَّصِلٌ contiguous, adjoining ing (<i>mildhuvá</i>).	مُتَّهَمٌ suspected, accused.
مُتَّفِقٌ unanimous; an ac- complice.	مُدَّعِي plaintiff, prosecutor [مُدَّعِي عَلَيْهِ defendant].
مُتَّقِي abstinent, abstemious, sober.	مُطَّلَعٌ informed, acquainted (<i>ágdáh</i>).

تَأْسَفٌ regret, sorrow (<i>afsoos</i>).	تَفَكُّرٌ reflection, meditation, anxiety. [<i>rúr</i>].
تَبَسُّمٌ smile (<i>muskurána</i>).	تَكْبَرٌ arrogance, pride (<i>ghu-</i>
تَجَسُّسٌ search, inquiry, in- quisitiveness (<i>taldash</i>).	تَمَسُّكٌ a note of hand, bond (<i>dastdwees</i>). [<i>rat</i> , f.]
تَحْيِيرٌ amazement, wonder, astonishment (<i>hairáni</i> , f.).	تَنْفَرٌ aversion, disgust (<i>naf-</i>
تَرَدُّدٌ irresolution, hesita- tion.	تَوَجُّهُ f. turning towards, kindness, favor (<i>mailán</i>).
تَصَوُّرٌ imagination, reflec- tion, fancy (<i>khiyal</i>).	تَهْيِئَةٌ preparation, arrange- ment (<i>taiyári</i> , f.)
تَغْيِيرٌ change, alteration (<i>tab-</i> <i>addul</i>).	تَيَمُّمٌ a religious ablution with earth.

اِذْيَاتٌ f. a wanton injury, vexation.	اِذْتِمَا f. request, wish, prayer (<i>khwáhish</i> , f.)
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* Arabic words of this form are feminine.

جهنم hell (*dozakh*).

جِبِلًا naughty, boyish
(*sharir*).

حميت *f. ardour, zeal, a
nice sense of honor.

دَلْتِي f. a kick with the
hind legs of a quadruped.

رَعِيَّت *f. a subject, tenant.

زَمَرْد an emerald.

مُحِبَّت *f. friendship, love,
affection (*dosti*, f.)

مَوْث feminine, effemi-
nate.

مُبْرَا free, far removed from
(*azad*). [*kunnā*].

مُثَلَّث triangular (*ti-*

مُجَرَّد alone, unmarried
(*tanhā*).

مُذَكَّر masculine.

مُرَكَّب compounded, mixed
(*makhhlut*).

مُشَدَّد having the *tashdid*.

مُصَوِّر a painter, sculptor.

مُطَّلَا gilded (*tilā-kār*).

مُفَصَّل detailed, full; fully;
country (*tafsil-hadr*).

مُقَدَّم antecedent, begin-
ning (*pahlā*).

مُكَرَّر repeated.

مُلْتَب brimful (*labālab*).

مُنْقَش drawn, painted, en-
graved. [*ld*].

مُؤَخَّر consequent, end (*pichh-*

مُهَيَّأ prepared, ready (*taiyār*)

اتِّبَاع † following, obeying
(*tābi'dāri*, f.)

اتِّحَاد union, friendship,
concord.

* Arabic words of these forms are feminine.

† These words have a secondary accent on their last syllable.

اتِّصَال union, conjunction (<i>miṭāp</i> , f.)	اِتِّفَاق friendship, union ; chance.
اِطْلَاع <i>f.</i> informing, declar- ing, information.	اِتِّهَام suspicion, accusation.
بِقَالِي <i>f.</i> the business of a grocer.	دَلَالِي <i>f.</i> brokerage ; the business of a broker.
جَلَادِي <i>f.</i> the office of an executioner, cruelty.	مَكَارَه <i>f.</i> a cheat, a knave, a female impostor.
حِرَافِي <i>f.</i> ingenuity, clever- ness, sharp practice.	نَقَارَه a kettle-drum.
الْبَتَّة certainly, verily.	رُوبِيَه a rupee [equal to two shillings, pl. <i>rupai</i>].
تَبَعِيَّت * <i>f.</i> following, de- pendence.	كِيفِيَّت <i>f.</i> story, statement, account ; quality.
جَمْعِيَّت <i>f.</i> collection, collectedness.	مَاهِيَّت <i>f.</i> state, condition, essence (<i>hakikat</i> , f.)

WORDS OF THREE SYLLABLES.

The following roots of verbs consisting of three syllables are conjugated in the same manner as those

* Arabic words of this form are feminine.

of two syllables, as from بِلِيلَا *bilbilá*, بِلِيلَانَا *bilbilána*;
بِلِيلَايَا *bilbiláyá*, بِلِيلَاتَا *bilbilátá*, etc.

بِلِيلَا complain on account of pain or grief, <i>v.n.</i>	دَكَمَا totter, stagger, <i>v.n.</i>
بُهْسُيَسَا whisper, <i>v.n.</i>	سَتَبَتَا be confounded, sur- prised, <i>v.n.</i>
بُهْنِيَهِنَا hiss [as a snake], <i>v.n.</i>	كُتْكُرَا cluck, murmur, <i>v.n.</i>
مَتَمَتَا grow red [in the face], glow, <i>v.n.</i>	كَلَبَا fidget, writhe, <i>v.n.</i>
تَهْرَتَهْرَا tremble, quiver, <i>v.n.</i>	كَهْتَكَهْتَا knock, rap, <i>v.a.</i>
جَمَكَمَا glitter, glimmer, <i>v.n.</i>	كَهْرَكَهْرَا creak, clatter, jar, <i>v.a.</i>
جَهْلَجَهْلَا glitter, twinkle; smart, <i>v.n.</i>	كَهْلَكَهْلَا laugh out, titter, <i>v.n.</i>
چَپَچَپَا adhere, cohere, <i>v.n.</i>	گَدَغَدَا tickle, titillate, <i>v.a.</i>
چَرچَرَا crackle, splutter, chide, <i>v.n.</i>	گَرگَرَا thunder, rumble, <i>v.n.</i>
جُلَجُلَا itch, titillate, <i>v.n.</i>	گَنگَنَا snuffle, snivel, <i>v.n.</i>
چَهْچَهْهَا sing, whistle [as a bird], <i>v.n.</i>	لُتَكَهْرَا stagger, reel; stam- per, <i>v.n.</i>
جَهْجَهْهِنَا simmer, sound, <i>v.n.</i>	مُسْكُرَا smile, grin, <i>v.n.</i>
دَرگَدَر decline, leave off, <i>v.n.</i>	وَرغَلَنَ <i>war-gha-lán</i> , de- ceive, inveigle, <i>v.a.</i>
	هَچَكِجَا hesitate, falter, <i>v.n.</i>
	هَرَبَرَا hurry, be confused, <i>v.n.</i>
	هَنَهِنَا neigh, <i>v.n.</i>

Note.—There is another form of the verb which is called by the Oriental grammarians Conjunctive Participle: it is either the same in form as the root of the verb, or is obtained by affixing to it كَرِ, كَرِ, كَرِ or كَرِ, which by connecting the similar members of a sentence, supersedes the use of the conjunction; as, مَينَ, تُو, وَهُ كَرِی پَرِی اُتھ زَمین پَرِ بَیٹھا 'I, thou, he, having risen from the chair, sat on the ground; ' ہم روٹي کھا کي پانی پيونيگي 'we, having eaten the bread, shall drink water,' etc.

READING LESSONS.

یہ حرکت تمہاری مجھی	یہ کیا برجستہ بات ہے
خوش نہیں آئی	how opportune is this
conduct of yours does not	word!
please me.	
وہ بڑی حوصلی کا آدمی	اُس کا گماشتہ لندن میں
ہے he is a man of great	ہے he has an agent
capacity.	in London also.
میں نے اسی اشارہ کیا پر	دروازہ کون کھٹکتا ہے
وہ نہ سمجھا I gave him	who is knocking at the
a hint, but he did not	door?
understand (it).	

Transcribe the foregoing, and translate the following sentences, as before.

God is alone (<i>hi</i>) remembered (<i>yád dtá har</i>) at the time of misfortune.	What is the space between the two lines (<i>khat</i>).
The old woman is trembling.	Yesterday there was a great show in the city.
My friend is smiling.	She is an extremely beautiful woman.

WORDS OF FOUR SYLLABLES.

Words of four syllables contain from six to nine letters.

Words of six letters, whose first and second syllables consist of one letter, and the third and fourth of two letters each, are accented on the third syllable, as بهتیرا *ba-hu-té"-rá*. But where their first and third syllables consist of one letter, and the second and fourth of two letters each, the accent falls on the second syllable, as برادری *bi-rá"-da-ri*.

In words of seven letters, if the first syllable consists of one letter and the others of two letters each, the accent falls upon the second syllable, as پراگنده *pa-rá"-gan-da*; if the second syllable consists of one letter, the accent falls upon the first syllable, as استقامت *is"-ti-ká-mat*; and if the third syllable consists of one letter, the accent falls upon the second syllable, as باره‌دري *ba-re-dri*.

bá-rah''-da-ri. But if any one of the syllables consists of three letters, the accent will fall upon that syllable, as *تُنْكِمَزاج tu-nuk-mi-záj*."

Words of eight letters, if equally divided, are accented upon the third syllable, as *آناكاني á-na-ká''-ni*, otherwise the accent will fall upon the syllable which consists of three letters, as *پروردگار par-war-da-gár*, جمال گوتا *ja-mál''-go-tá*, دهما چوگڑی *dha-má-ohauk''-ri*.

In words of nine letters, one of the syllables must consist of three letters, and the accent will fall upon that syllable, as *بادشاهانه bád''-shá-há-na*.

Words of six letters accented upon the third syllable, as *ba-hu-te''-rá*, etc.

بہتیرا	very much, many	شمیانه	a canopy, an awning.
(<i>bahut-sá</i>).		کھسیانا	indignant, ashamed
بھٹیارا	one who keeps a	(<i>sharminda</i>).	
cook-shop.		گلیارا	a street or lane (<i>kúcha</i>)
پتیارا	confidence, depend-		
ence (<i>s'timád</i>).			

Words of six letters accented upon the second syllable, as *bi-rá''-da-ri*, *mu-bá''-la-gha*, etc.

برادری	f. relationship, bro-	چبوترہ	a platform; a tri-
therhood (<i>khwasáhi</i> , f.)		bunal.	

خمیدگی <i>f.</i> crookedness (<i>jhukáwat</i> , <i>f.</i>)	فُقُولِیت <i>f.</i> consent [<i>-náma</i> , a written agreement].
دلوری <i>f.</i> intrepidity, bra- very (<i>baháduri</i> , <i>f.</i>)	لوازمہ the necessary parts of a thing.
رُسُوخِیت <i>f.</i> firmness, steady friendship.	مُلائیْمَت <i>f.</i> mildness, soft- ness, affability (<i>narmi</i> , <i>f.</i>)
سزاوولی <i>f.</i> pressing demand.	زہفَتگی <i>f.</i> concealment (<i>po- shidagi</i> , <i>f.</i>)
طمانِیت <i>f.</i> rest, repose, satisfaction (<i>tasallí</i> , <i>f.</i>)	ہمیشگی <i>f.</i> perpetuity, eternity (<i>dawám</i>),
علیحدہ separate, apart (<i>judd</i>).	یگانگی <i>f.</i> unanimity, con- cord (<i>ittihád</i>).

The following Arabic infinitives which are used as nouns in Hindústání are made into compound verbs also by adding the infinitive کرنا 'to do' to them, with the exception of those which are marked with an asterisk, as مبالغہ کرنا 'to exaggerate,' etc.

مبالغہ exaggeration, dwell- ing on a subject.	* مخاطرہ danger, peril (<i>an- desha</i>).
مجادلہ contention, conflict.	مُذاکرہ conversation (<i>bát- chit</i> , <i>f.</i>)
* محاورہ idiom, usage (<i>bol- chál</i> , <i>f.</i>)	مُرافعہ an appeal from one tribunal to another.

* مُشَاهَرَة monthly salary, pay, wages (<i>tankhwdh</i> , f.)	مُقَابَلَة comparison, con- fronting.
مُصَافَحَة shaking hands.	مُؤَاحَظَة looking at, con- sideration, notice (<i>naẓar</i> , f.)
مُطَالَعَة reading, study, pe- rusal.	مُنَاقَشَة dispute, contention (<i>jhagrā</i>).
مُعَامَلَة affair, business, transaction (<i>kār o bār</i>).	مُؤَاخَذَة retaliation, calling to severe account (<i>bās- khwdst</i> , f.)
مُغَالَطَة error, misunder- standing (<i>ḡhūk</i> , f.)	
* مَفَاصِلَة distance, interval (<i>dūrī</i> , f.)	

Words of seven letters accented upon the second syllable,
as *pa-rā'-gan-da*, etc.

پراگنده dispersed, scattered, (<i>pareshān</i>).	زِمِستانِی wintry, winterly.
ف. جنم پتری a horoscope, casting a nativity (<i>sdīcha</i>)	سراسیمه amazed, con- founded.
* ف. خریداری demand, pur- chase (<i>chāh</i> , f.)	ف. گرفتاری bondage, embar- rassment, misfortune.
ف. دغا بازی cheating, im- position.	نویسنده a writer, a clerk (<i>muḥarrir</i>).
ریاکاری hypocrisy.	ف. وفاداری sincerity, fidelity

* Persian words of this form are feminine.

Words of seven letters accented upon the first syllable,
as *is* "*-ti-ká-mat*, etc.

استقامت <i>f.*</i> firmness; staying.	دوپپازه <i>a</i> kind of mutton stew.
برگزیده <i>chosen, selected</i> (<i>pyárd</i>).	روشناسی <i>f.</i> acquaintance by sight (<i>pahohánat</i> , <i>f.</i>)
تازیانه <i>a</i> scourge, a whip (<i>korá</i>).	زندگانی <i>f.</i> life, living.
جگمگاهت <i>f.†</i> glitter, splendour (<i>bharak</i> , <i>f.</i>)	سرفرازی <i>f.</i> exaltation, dis- tinction.
چچپهاست <i>f.</i> viscosity, glu- tinousness (<i>chaspidagi</i> , <i>f.</i>)	غمگساری <i>f.</i> commiseration, sympathy.
	ناگهانی <i>sudden.</i>
	هلبلاست <i>f.</i> hurry, confusion

Words of seven letters accented upon the second syllable,
as *bá-rah* "*-da-rí*, etc.

باره دري <i>f.</i> a summer-house [having twelve doors].	شرمندگی <i>f.</i> bashfulness, shame (<i>khijdat</i> , <i>f.</i>)
دیوانگی <i>f.</i> insanity, mad- ness.	کاریگری <i>f.</i> masterly-work, skill.
سوداگری <i>f.</i> traffic, com- merce (<i>tijárat</i> , <i>f.</i>)	نفسانیت <i>f.</i> pride, haughti- ness.

* Arabic words of this form are feminine.

† Hindústání words of this form are feminine.

Words of seven letters accented upon the syllable formed of three letters as, *tu-nuk-mi-záj*", etc.

تُنْكَمْزَاج whimsical, peevish.	نَمْك حَرَام dialoyal, dis-
خَبْرَرَسَان intelligencer.	obedient, faithless,
خُدَاپَرَسْت a worshipper	نَمْك حَلَال loyal, submis-
of God, religious.	sive, faithful.
لَهُولَهَان covered with blood.	

Words of eight letters accented upon the third syllable, as *d-ná-ká-ní*, etc.

آناكَانِي f. turning a deaf	رَاضِي نَامَه a written ac-
ear.	knowledgment, or con-
بَارَه سِنْگَا a stag.	sent.
بَهُولَا بَهَالَا innocent, inexpe-	سَاهُو كَارِي f. money-dealing.
rienced.	شَرْمَا شَرْمِي f. modestly.
چَوڑَا چَكَلَا broad built [as a	نَادَانِ سْتَه unknowingly, ig-
person].	norantly.

Words of eight letters accented upon the syllable formed of three letters, as *par-war-dí-gár*", etc.

پَرَوَرِدْكَار the cherisher; an	جَمَال كُوتَا the name of a
epithet of the Deity.	purgative nut.

دھماچوڙي f. a noise,
tumult, bustle.
فرنگستان Europe.

ملڪُ الموت the angel of
death.
نيازمندی f. indigence,
supplication.

Words of nine letters accented upon the syllable
formed of three letters, as *i-mān -dā-rī*, etc.

ایمانداری f. fidelity, con-
scientiousness.
بادشاہانہ kingly, in the
manner of a king.

طالبُ العلم a student.
ہندوستانی f. the language;
a native of India.

READING LESSONS.

پھتیارِ کي نوکان "پر جا کي
کچھ روٹی اور کباب لاؤ
go to "the cook's shop"
and bring some bread
and roast meat.
وہ مجھ پر سزاو لی کرتا ہے
he makes a pressing de-
mand upon me.
ان سے مصافحہ کرو
shake
اس کو اس سے (or) اس

کي ساتھ) کچھ مقابلہ نہیں
there is no comparison of
this with that.
اس بات کي سنتي هي
ميري حواس پراگندہ
on hearing this
account, my senses were
thrown into confusion.
یہ کیا ناگہانی بلا مجھ پر
what this sudden
calamity (*balā*) befel me!

Transcribe the foregoing, and translate the following sentences, as before.

Mildness is better than severity (<i>sakh̄tī</i>).	His whole body was covered with blood.
He speaks Urdú idiomatically (<i>bā muḥāwara</i>).	Religious people never (<i>kaḥhī nah̄tī</i>) tell a lie.
There is no demand in this country for (<i>kī</i>) learning.	The people of Europe are very fond of learning.

WORDS OF FIVE SYLLABLES.

Words of five syllables are either derivatives or compounds. A derivative word of five syllables whose fourth syllable consists of two letters is accented upon that syllable; as, *دیانتداری* *dī-yā-nat-dā-ri*; but if it consists of one letter only, the accent falls upon the preceding or third syllable; as, *پراگندگی* *pa-rā-gan-da-gī*.

Compound words are generally accented upon the last word, which retains its original accent; as, *کبوترخانه* *ka-bū-tar-khā-na*.

Words accented upon the fourth syllable.

برادرانه like a brother. | *دیانتداری* honesty.

سوتيلابھائي a step-brother.	کبوتر خانہ a pigeon-house.
فرطوطا کہاني f. the tale of a parrot.	فر مردم آزارى f. oppression, tyranny.

Words accented upon the third syllable.

فر پراگندگي f. dispersion, dis- union.	فر درخشندگي f. brilliancy, splendour.
فر تروتازگي f. freshness.	فر سراپيمگي f. amazement, perturbation.

Note (a).—No words, primitive or derivative, containing six syllables, will be found in Hindústānī. All roots of verbs retain their accent while they admit affixes for forming different tenses and moods, but the affixes also require upon themselves a slight stress as a secondary accent.

(b) There are two more past tenses, one of which is called ماضي مشروط 'Past Conditional,' and the other ماضي تمناي 'Optative.' The former is obtained by placing the conjunction اگر *agar* or جو *jo*, 'if,' before the present participle of a verb, as اگر مین اُٹھتا 'if I had risen or had I risen;' but this sentence is always followed by another beginning with تو 'then,' as اگر مین اُٹھتا-تو وہ بھی اُٹھتا 'if I had risen, then he also

would have risen.' The conjunctions اگر and جو may be omitted optionally, inasmuch as تو in the latter sentence being itself a conjunction implies the condition.—The optative is obtained by placing کاش before the participle, as کاش میرا باپ جیتا 'would to God my father were alive !'

ARTICLE.

There is no definite article (حرف تعریف) in Hindústání like the English *the*, or the Arabic ال *al*; but وہ 'that,' یہ 'this,' are generally used to define a noun in relative and interrogative sentences, and occasionally in others; as, وہ شخص جو کھڑا ہے 'the man who is standing;' یہ عورت کیا کہتی ہے 'what does the woman say?'

The indefinite articles (حُرُوفِ تَنْكِیر) ایک 'a, or an,' کوئی 'some,' are frequently used in the beginning of a sentence; as, ایک آدمی آتا ہے 'a man is coming;' ایک عورت جاتی ہے 'a woman is going;' کوئی شخص دیکھتا ہے 'some person is looking.'

Note.—The indefinite article ایک becomes a nu-

meral adjective if the stress is placed upon it; as, *ek aurat*, 'one woman;' but it is an article when the stress is laid upon the noun, as, *ek aurat*, 'a woman.'

NOUN—(اسم).

Nouns are of two kinds—radical (مَبْنِي) and changeable (مُعَرَّب). Radical are those whose final letter is not changed during the inflection; as, *مَرْد* 'man;' *هَاتَهِي* 'elephant;' *هوا* 'wind;' *گِرِه* 'knot.' Changeable are those whose final letter is changed, and these are nouns of the masculine gender ending in ا or ء.

RULES FOR THE CHANGE OF ا AND ء.

ا and ء are changed into ي.

Nouns substantive masculine singular and adjectives ending in ا or ء, as *گھوڑا* *ghord*, 'a horse,' *خربوزہ* *kharbūza*, 'a melon,' *بڑا* *bard*, 'large,' *تازہ* *tāza*, 'fresh,' *بڑا گھوڑا* 'a large horse,' *تازہ خربوزہ* 'fresh melon,' *بڑا گھر* 'a large house,' become *گھوڑی* *ghore*, *خربوزی* *kharbūzi*, *باری* *bari*, *تازی* *tāzi* in the oblique cases (except the accusative),* as *گھوڑی کا* *ghore ka*, 'of a horse',

* The accusative case here simply means when a noun stands in the objective case unaccompanied by the postposition کو.

‘of a large horse,’ تازي خربُوزي *kharbúze ko*, ‘to a melon,’ بڑي گھوڑي *ko*, ‘to a fresh melon,’ تازي خربُوزي *ko*, ‘of a large house,’ بڑي گھر کا *bare ghar ká*, etc.

Possessive pronouns, both singular and plural, ending in ا as میرا *mird*, ‘my,’ تیرا *tord*, ‘thy,’ اُس کا *us ká*, ‘his or her,’ ہمارا *hamárd*, ‘our,’ تمہارا *tumhárd*, ‘your,’ اُن کا *un ká*, ‘their,’ become میري *more*, etc., when the possessive noun masculine singular stands in any oblique case (except the accusative), as میري گھوڑي *ko* ‘of my horse,’ تيري کام کا *ka* ‘of thy business,’ ہماري خربُوزي *ko* ‘of our melon,’ etc. In like manner the terminal ا in the infinitives and participles, both past and present, is changed into ي when they are used substantively or adjectively, as لکھني *ka* ‘of writing,’ موي جانور کا *ka* ‘of a dead animal,’ پاني کا *ka* ‘of the running water.’

Exceptions.—Nouns masculine of Arabic and Sanscrit origin, and some of the Persian, and also all proper names, and feminine nouns ending in ا do not change their final letter, as مولا *mauld*, ‘master,’ کيتا *kabita*, ‘poet,’ ميرزا *mirzá*,* ‘a gentleman,’ دارا *dará*, ‘Darins,’

* *Mirzá* preceding a proper name means ‘gentleman,’ but following it means ‘prince.’

دوا *dawá*, 'medicine,' which do not change their terminations, as مولا *ká* , میرزا سی , کیتا کو , هوا *hawá*, 'wind,' دوا میں , هوا پر .

Nouns and Arabic adjectives feminine ending in *z*, as گره *girah*, 'a knot,' حامله *hámila*, 'pregnant,' do not change their terminations, as گره کا *girah ká*, 'of a knot,' عورت کو *hámila 'aurat ko*, 'to a pregnant woman;' also nouns of masculine gender ending in *z* preceded by a long vowel, as well as words of one syllable, do not change their terminations, as بادشاه کا *bádsháh ká*, 'of the king,' کوہ پر *koh par*, 'on a mountain,' مہینہ میں *munh men*, 'in the month,' etc.

ی and *z* are changed into ی.

Adjectives ending in *z* or *z* as تازہ , بڑا , and also pronouns as ہمارا , میرا , etc. become بڑی *barí*, etc. when the qualified and possessive nouns, whether singular or plural, are of the feminine gender, as بات بڑی *barí bát*, 'a high word,' چیزیں تازی *tázi chízen*, 'new things,' ہمارے میری باتیں *meri báten*, 'my words,' ہمارے ہمدستی *hamdrí basti*, 'our country.' Sometimes the nouns of both genders are put before their adjectives and pos-

sessive pronouns, without affecting the change, as گهر بڑا 'a large house,' بات بڑی 'a high word,' گهر میری 'my houses,' باتیں اُس کی 'his words.'

RULES FOR THE FORMATION OF MASCULINE PLURALS IN THE NOMINATIVE AND ACCUSATIVE CASES.

All nouns in the nominative or accusative case singular, and not ending in changeable ا or ء, ought to be made plural by adding to them the affix اُن, as مردان *mar-dán*, 'men;' but in Hindústání or Urdú this plural affix is never used in the nominative and accusative cases (except in phrases borrowed from the Persian), the singular form of the noun serving for the singular and plural in both cases, as وَهُ مرد هِي 'it is a man,' مَیں نی سب کھایا 'they are men,' اُس نی سب کھائی 'I ate an apple,' اُس نی سب کھائی 'he ate the apples.'

Nouns changeable ending in ا and ء are made plural by changing the finals into ے in the nominative and accusative cases, as گھوڑا 'a horse,' گھوڑے 'horses;' خربوزہ 'a melon,' خربوزے 'melons;' or میری گھوڑے 'my horses,' لو خربوزے 'take melons.'

Nouns radical ending in **ا** and **س** admit the **ان** in their plural, but the euphonic **ي** intervenes between the noun and the affix, if the former end in **ا**, as **مولا** 'master,' **مولايان** *maulāyān*, 'masters;' **بادشاه** 'a king,' **بادشاهان** *bādshāhān*, 'kings;' but in Hindústānī these nouns are also used in the plural without the affix.

Note.—The particle **ني** *ne* inflects pronouns of the third person, as well as other pronouns, the changeable nouns, both singular and plural, and also the radical plural nouns, in the same manner as they are inflected in the oblique cases, as **ان ني مارا** or **اس** 'he struck,' **انهون ني مارا** 'they struck,' **جن ني مارا** or **جس** 'who struck, (sing.),' **جنهون ني مارا** 'who struck,' **گهوڙي ني** 'the horse ate,' **گهوڙون ني** 'the horses ate,' **مردون ني** 'the men saw,' etc.

OF FEMININE PLURALS IN THE NOMINATIVE AND ACCUSATIVE CASES.

All nouns feminine singular, not ending in **ي** *i*, are made plural by adding to them the affix **اين** *en*, as **بات** *bāt*, 'a word,' **باتين** *bāten*, 'words;' **دوا** *dawā*, 'medicine,' **دوائين** *dawā'en*, 'medicines,' **گاي** *gāe*, 'a cow,' **گاڙين** *gā'en*, 'cows.' (See p. 19).

Nouns ending in **ي** *i* admit the affix **ان** after them,

as *roṭī*, 'bread,' *roṭiyān*, 'breads;' *hawāī*, 'a rocket,' *hawāiyān*, 'rockets.'

Exceptions.—The feminine diminutives formed by adding *ā* or *yā* to a few nouns, as *burhīyā*, 'a poor old woman,' from *burhī*, 'an old woman;' *khatīyā*, 'a small bedstead,' from *khat* or *khat*, 'a bedstead,' etc., are made plural by adding *n* to them, as *burhīyān*, etc. In the oblique cases the *ā* is rejected, as *burhīyōn ká*. The plural of *jurū*, 'wife,' is *jurūwōn* in the nominative case, and *jurūwōn* in oblique cases.

The diminutive form, while adding *ā* to those nouns ending in *y* and *w*, and *yā* to those ending in other letters, rejects the vowels *ā*, *y*, *o*, if the first syllable of the noun is affected by any of those vowels, as *burhīyā*, *khatīyā*, *burhīyā* are formed from *burhī*, 'an old woman,' *khat*, 'a bedstead,' *burhīyā*, 'daughter,' *jurū*, 'wife.' It is also obtained by adding *ī* to some words, as *plāṅgī* from *plāṅk*, 'a bedstead, etc.'

OF BOTH MASCULINE AND FEMININE PLURALS IN THE OBLIQUE CASES.

Nouns of both genders in the oblique cases (except

the accusative) are made plural by adding to them the affix *اون* *on*, as *گھر* *ghar*, *کا* *gharon* *ká*, *بات* *bát*, *کا* *báton* *ká*, *مولا* *maulá*, *کا* *mauláon* *ká*, *ہاتھی* *háthi*, *کا* *háthiyon* *ká*, *روٹی* *roti*, *کا* *rotiyon* *ká*, etc., except *پانو* *páno*, 'foot,' and *گانو* *gáno*, 'a village,' which are made *پاون* *páwon*, *گاؤن* *gáwon*; but the nouns ending in changeable *ا* and *ے* reject those finals when they admit the affix after themselves, as *گھوڑا* *ghorá*, *کا* *ghoron* *ká*, *خربوزہ* *kharbúza*, *کا* *kharbúzon* *ká*.

ADJECTIVE (صفت).

Adjectives have three degrees of comparison, although not exactly like those in English, viz., positive, as *اچھا* 'good,' comparative, as *دوسری سی اچھا* 'better than the other,' superlative, as *سب سی اچھا* 'best of all.' The words in *Italic* within parenthesis are of opposite signification, as *اچھا* 'clean, white,' (*mauld*) 'dirty,' etc.

<i>اچھا</i> clean, white (<i>mauld</i>).	<i>اعلیٰ</i> high, noble (<i>adna</i>).
<i>اچھا</i> good, excellent (<i>burá</i>).	<i>اگلا</i> first, ancient (<i>pichhlá</i>).
<i>آزاد</i> free (<i>ghulam</i>).	<i>اُونچا</i> high, tall (<i>nichá</i>).
<i>اعتباری</i> trustworthy (<i>be-'itibár</i>).	<i>بلند</i> high, tall (<i>past</i>).

بھاری heavy (<i>halká</i>).	روشن bright (<i>tárík</i>).
بیگانہ unknown (<i>yagána</i>).	سیدھا straight, fair (<i>terhá</i>).
بھلا good, gentle (<i>bhondá</i>).	شریف well-bred (<i>páji</i>).
پاک pure, clean (<i>ná-pák</i>).	شفاف transparent (<i>maílá</i>).
پکا ripe, perfect (<i>kaohohá</i>).	عقلمند wise, sensible (<i>ah-mak</i>).
تنگ narrow (<i>kusháda</i>).	عالم learned (<i>jáhlí</i>).
جَوّامرد brave (<i>ná-mard</i>).	غائب absent (<i>hásir</i>).
حلیم quiet (<i>ghussa-war</i>).	قانع contented (<i>harts</i>).
خلیق polite (<i>bad-khulk</i>).	قدیم ancient, old (<i>jádíd</i>).
خوبصورت beautiful (<i>bad-surat</i>).	کھرا pure, honest (<i>khotá</i>).
خوشمزاج good - tempered (<i>bad-mizáj</i>).	گاڑھا thick, strong (<i>patlá</i>).
خیرخواہ faithful (<i>bad-khwáh</i>).	لمبا long, tall (<i>thumká</i>).
دانا wise, learned (<i>na-dán</i>).	مُفسد malignant (<i>sálík</i>).
دراز long (<i>kotáh</i>).	موٹا fat, corpulent (<i>dublá</i>).
دھنا right[as,hand] (<i>báyán</i>).	موٹا coarse, stout (<i>patlá</i>).
دھیانتدار honest, trustworthy (<i>kháin</i>).	مالدار wealthy (<i>mufís</i>).
راست straight, right (<i>kaj</i>).	نیا new, modern (<i>puráná</i>).
	وفادار sincere, faithful (<i>be-wafá</i>).
	هشیار intelligent (<i>be-wakúf</i>).

ADJECTIVES OF COLOUR.

The words within parenthesis are synonymous.

آسمانی sky blue.	گلابی rose colour.
أَجَلَا white (<i>sufaid</i>).	گورا fair, white [complexion]
بُورَا brown.	گہرا deep.
پیلا yellow (<i>sard</i>).	لال red (<i>surkh</i>).
پہیکا faint. [plexion].	نیلا blue.
سائولا dark or sallow [com-]	ہرا green (<i>sabz</i>).
کالا black (<i>siyāh</i>).	ہلکا light.

ADJECTIVES OF TASTE.—(*maza*).

پہیکا insipid, watery.	میتھا sweet (<i>shirin</i>).
تیز strong, hot.	مے خوش a taste between
کڑوا bitter, strong (<i>talkh</i>).	sweet and sour.
کھٹا sour, acid (<i>tursk</i>).	نمکین seasoned with salt
کھارا salt, brackish (<i>shor</i>).	(<i>salond</i>).

PRONOUNS.

Personal (see p. 42).

Demonstrative, Relative, and Interrogative (see p. 43).

REFLECTIVE PRONOUN.

SINGULAR.	PLURAL.
آپ self.	آپ selves.
اپنا , اپنی , اپنی obl.	اپنا , اپنی , اپنی obl.

Note.—آپ when used as a respectful pronoun in the place of 'you' is indeclinable, as آپ ني , آپ کو , آپ etc. It requires the verb to be in the third person.

INDEFINITE PRONOUNS.

PERSONAL.

SINGULAR.	PLURAL.
ڪوئي any one, some one.	ڪوئي any, some.
ڪيسي or ڪسو obl.	ڪيسي or ڪسو obl.
ڪجهه some.	ڪجهه some, few.

VERB (فعل).

The verb is of two kinds, the one is called مُتَعَدِي 'transitive,' and the other لَازِمِي 'intransitive.' The conjugation of these verbs having been already given in the preceding pages, it remains only to give here a few examples of their modifications, which are of frequent use in Hindústání. These are of three kinds—Passive, Causal, and Compound.

Note.—The intransitive verb must in all its tenses agree with the nominative in number and gender, as must also the transitive verb in all, except the past tenses, in which it must agree in number and gender with the

PASSIVE VERB—(فعل مجہول).

Passive verbs are formed by putting a past participle before the verb جانا 'to go or to be,' as مارا جانا 'to be struck,' In conjugating these verbs, جانا preserves its regular form, while the participle agrees with its nominative in number and gender, as وہ مارا گیا 'he was struck,' وہ ماری گئی 'she was struck,' ہم ماری گئی 'we were struck,' etc.

CAUSAL VERBS.

Causal or doubly transitive verbs (*i.e.* verbs which have two nominatives, the one principal and the other accessory) are obtained by adding وا *wa*, and in some cases لا *lá* or لوا *lod*, to the roots of either transitive or intransitive verbs. The long vowels, viz. ا, و, ی, in monosyllabic roots are rejected by وا, لا, or لوا, as from سو 'sleep,' سلا 'cause to sleep;' دی 'give,' دلوا 'cause to give;' رکھوا 'keep,' رکھ 'cause to cut;' کاٹ 'cut,' کٹوا 'cause to cut;' ماروا 'strike,' مار 'cause to keep;' رکھ 'cause to strike;' as زید نے عمر کو بکری ماروا یا 'Zaid caused Bakr to strike 'Amar,' or 'Zaid caused 'Amar to be struck by Bakr.'

COMPOUND VERB—(فعل مرکب)

Compound verbs are formed of two words, the first

being the root of a verb, a past or present participle, an infinitive in its inflected form, a noun or an adjective; and the second, another verb. Of this latter, the verbs جانا and دينا are in common use, the former being used both with active and neuter verbs, but the latter with active ones only. The following are a few compound verbs :—

آنا نکل to come off.

جانا کھا to eat up.

النا کاٹ to cut down.

پھینک دینا to throw away.

پی چکنا to finish drinking.

کرسکنا to be able to do.

گریڑنا to fall down.

لکھا کرنا to practice writing.

گراچاہنا to wish to fall.

روتا جانا to go along or continue weeping.

بولتا رہنا to continue speaking.

آنا پانا to be allowed to come.

جانا دینا to be allowed to go.

لکھنا لکھنا to begin to write.

کھانا غم گھانا to grieve, or suffer grief.

کان دینا to listen attentively.

لمبا کرنا to lengthen.

لمبا ہونا to become long.

گرم کرنا to warm.

تھنڈا ہونا to become cool.

پیدا ہونا to be born.

Note.—The verb سکنا ‘to be able,’ is never used alone, but always with another verb, and therefore it

may be considered as a sort of auxiliary verb. It is equivalent to *can* and *could*, as مَیْن کرسکتا هُون ‘I can do, or I am able to do;’ وَه کرسکتا ‘he could do, or would be able to do.’

THE VERB هونا *hond*.

When this verb is used as auxiliary, it corresponds with the English helping verbs *to have*, *to be*. The aorist and the future tenses of this verb when affixed to the past and present participles of a regular or perfect verb imply doubts as to the activity of that verb. In the former case the verb is called ماضِي مَشْكُوت ‘past dubious,’ and in the latter case it is termed حَال مَشْكُوت ‘present dubious.’

PAST DUBIOUS.

مَیْن بولا هُوُون or هُوُونِگا	}	I may or shall, thou mayest
تُو بولا هُوَوِي or هُوَوِیگا		or wilt, he may or will have
وَه بولا هُوَوِي or هُوَوِیگا		spoken.

PRESENT DUBIOUS.

مَیْن بولتا هُوُون or هُوُونِگا	}	I may or shall, thou mayest
تُو بولتا هُوَوِي or هُوَوِیگا		or wilt, he may or will be
وَه بولتا هُوَوِي or هُوَوِیگا		speaking.

Past Conditional (ماضِي مَشْرُوط) and Optative (ماضِي

(تمنائِي) are also formed by the present participle of this verb being attached to the past or present participle of a regular verb.

PAST CONDITIONAL.

بولتا ہوتا or بولا اگر مین *had I spoken, or had I been speaking, etc.*

OPTATIVE.

کاش مین بولا or بولتا ہوتا *I would have spoken, or I wish I had been speaking, etc.*

'MUST' AND 'OUGHT.'

MUST— ضرور 'necessary,' مقرر 'certainly,' خواہ 'willingly or unwillingly,' لازم ہی 'it is incumbent,' ضرور ہی 'it is necessary.' The three former are used with the imperatives, infinitives, and participles of verbs, and the two latter, with the infinitives only; as خواہ or مقرر, ثم ضرور, 'you must go;'; I, مجھے, تمہیں or اسی جانا ضرور ہی or لازم ہی 'you, or he must go;'; وہ ضرور جاتا ہوگا 'he must be going;'; وہ مقرر گیا ہوگا 'he must have gone.'

OUGHT— چاہئی 'desirable,' کہ 'it is desirable that,' مناسب ہی 'it is fit;'; as آدوبی کو (we, etc) ought to go to the city;'; چاہئی کہ علم سیکھی 'mankind ought to learn know-

ledge; 'اسكو مناسب هي كه قاضي كي پاس جاوي 'he ought to go to the judge; 'تمهين شهر جانا مناسب' 'you ought to have gone to the city.'

ADVERB—(ظرف).

The adverbs of time are called ظرفِ زمان, and that of place ظرفِ مكان, but the adverbs of manner حال simply. There are three adverbial affixes, *hi*, *hi*, *hi*, signifying 'very, exactly, same, only, moment.' The first is affixed to the singular pronouns and the last to the plurals, as *مَجْهِي*, *مَجْهِي*, *مَجْهِي* but the second is used after both nouns and verbs, and in the latter case it signifies the time, as *اُس كي آتي هي* 'the birds flew away at the moment he came.'

The following are the adverbs in common use besides those which have been given in the preceding pages :

کل now-a-days, shortly.	ابتک or ابتک till now
آخر at last, finally (<i>nidān</i>).	(<i>hanos</i>).
آخر الامر at the end, finally.	ابھی just now, immediately.
آمني سامهني face to face	اچانک unawares, sud-
(<i>ru-ba-ru</i>),	denly (<i>nāgdāh</i>).
آهسته gently (<i>haule haule</i>).	دھر here, hither.

أُدْهَر there, thither.

اغْلِب most likely.

أَكْثَر for the most part, often.

الْبَتَّه certainly.

الْقَصَّه in short (*algharaz*).

إِلَّا except (*sivá*).

الْكَ الِكَ separatly, apart

أَوْر كِهْمِين elsewhere.

أَيْسَا thus, in this manner.

أَيْسَا وَيَسَا so so.

أَيْكْ أَيْكْ one by one.

بَارِبَار often, repeatedly
(*bárhá*).

بَارِي at least, once.

بَارِي بَارِي سِي alternately.

بَاهَم together.

بِالْفِعْل now, at this moment.

بِالْكُل wholly, entirely.

بَرْسُون two days ago, or to
come.

پَهْلِي first, rather.

بِي دَر بِي successively.

تَبْتَكْ till then, so long.

تَدْهَر there, thither (*tahán*).

تُرْت instantly.

تَرْسُون four days ago, or to
come.

تَرَكِي at the dawn of day.

تَيْسَا so.

تُون so, in such wise
(*tyúñkar*).

جِتَا or جِتا as much as.

جَدْهَر where, whither
(*jahán*).

جِدْهَرْسِي whence, where-
from.

جُون as, like, when (*jaisá*).

جُونْ somehow or other.

جُونِهْمِين exactly when.

جِهَان where, in the place
which.

جِهَان جِهَان wherever (*jí-
hán kahín*).

جیسی کا تیساً same.	فِي الْجَمْلَةِ upon the whole.
چنانچہ so that, as.	فِي الْحَال instantly (<i>f'l-faur</i>).
حق نا حق rightly or wrongly.	فِي الْحَقِيقَت in truth, really.
حَقِيقَتاً really, truly.	كَاشْكَ or كَاشِي may it happen! God grant!
خُصُوصاً especially.	كَبْتُكَ or كَبْتُكَ till when? how long?
خواہ مخواہ willingly or not, certainly.	كَبْ سِي since when?
درکنار aside.	كَبْ كَبْ long ago.
دفعتاً all at once, or on a sudden.	كَبِي or كَبُو ever, some time.
دَم دَم continually.	كَبِي كَبِي sometimes (<i>gáh-gáh</i>).
سُورِي in the morning, early	كَبِي نَهْ some time or other.
سچ سچ truly, indeed.	كَبِي نَهِي never.
سمیت along with, with.	كَبِي كَبْتَا how much?
شاید perhaps, possibly.	كَبْ when (<i>kab</i>)? [time.
شب شبشب by night (<i>rátón-rát</i>).	كَبْ كَبْ or كَبْ كَبْ ever, some
سُورِي only, merely (<i>fakāt</i>).	كَبْ كَبْ رَسِي whence? where from?
ضرورتاً necessarily.	
علاوہ besides.	
غالباً chiefly, most likely.	

کِسْوَاسْطِی why? what for?
(*kis-lī'e*).

کِهَان where? whither?
(*kidhar*).

کِهْمِن نِه کِهْمِن somewhere
or other.

کِهْمِن نِهْمِن nowhere.

کِيسَا how? what sort of?

کِیونَکِر or کِیونَ why? how?

کِیونَ نِه هُو why must it
not be?

گوْیا one might say, as if.

مَبَادَا lest, God forbid!

مَثَلَا or مَثَلَا for example.

مُطْلَقَا absolutely, at all.

مُفْت gratuitously, for no-
thing.

نِپْت extremely, quite
(*nird*). [come.

نَرْسُون three days ago or to

وَارِیَار on both sides.

وَعِیرَة et cætera, and so on.

وَقْت بَوَقْت from time to
time.

وَقْت بَیْوَقْت constantly.

وُون کَا وُون as before, in
statu quo (*wūnkhin*).

وُون نِهْمِن in that very man-
ner, that instant.

وَهَان there, that place.

وَهْمِن exactly there.

وِيسَا so, in that manner.

هَان yes (*hūn*).

هَر کِهْمِن everywhere.

هَر گَاه whenever (*jab*).

هَر گَز نِهْمِن never.

هَنُوز yet (*abtak*).

هَو تَو هَو may be, perhaps.

یَك قَلَم altogether (*yak-
lakht*).

یُو نِهْمِن in this very manner.

یِهَان تَك hither, to this
degree.

یِهْمِن here, this place.

PRE- OR POSTPOSITIONS (حُرُوفِ رَابِطَه).

Besides those postpositions which have already been given in the preceding pages, as *کا*, *کو*, *میں*, etc., the following postpositions are of common occurrence.

آگي before, in front (<i>kabl</i>).	ساتھ with, in company.
اندر within, in the inside (<i>bich</i>).	سامہني before, in front.
اوپر above, upon (<i>par</i>).	سبب by reason of (<i>mújib</i>).
بابت <i>f.</i> on the subject of.	سوا except (<i>bajuz</i>).
باعث by reason of (<i>jihat</i>).	طرح <i>f.</i> in the manner, like.
بجاي instead, in place of (<i>badle</i>).	طرف <i>f.</i> on the side, towards.
برابر equal to, opposite to (<i>musdwi</i>).	قريب near, about.
براي for, for the sake of (<i>wáste</i>).	کني near, with (<i>pds</i>).
باهر out, outside.	گرد around (<i>áspás</i>).
بعد after (<i>picħħe</i>).	لئي for, on account of (<i>ko</i>).
پار over, across (other side).	ماري through.
تئين to, up to.	مطابق conformable to (<i>ba-mújib</i>). [<i>wásita</i>].
خاطر <i>f.</i> sake, account.	معرفت <i>f.</i> by means of (<i>ba-múwafiq</i>).
	نسبت <i>f.</i> relative to.
	واسطی for, on account of.

Note.—Of these prepositions, those which are marked with *f.* require *کي* before them, and the rest *کي*, as *گهر کي اندر* ‘towards the house,’ and *گهر کي طرف* ‘within the house,’ etc., except *براي*, which does not require *کي*, as *براي خدا* ‘for God’s sake!’

The postposition *کا*, which is a genitive particle, is invariably used between two nouns, or an infinitive and a noun, as *گهر کا مالک* or *مکان کا مالک* ‘the owner of the house,’ *سوني کا پيالہ* ‘a gold cup,’ *ايک روپي کا وقت* ‘the time for departing,’ *کھاني کا وقت* ‘a rupee’s worth of meat,’ *کا گوشت* ‘eating time.’ But sometimes Arabic and Persian nouns are put in the genitive case, according to the Persian form, in which case the governing noun, whose final letter (should it be a consonant) affected by *kasra*, is placed before the other noun, as *مالکِ مکان* *mdlik-i-makán*, ‘the owner of the house;’ if the final letter of a governing noun be *s*, preceded by the short vowel *sabar*, *hamza* is written over it, as *بندۂ خدا* *banda-i-khudá*, ‘a creature of God;’ and if it be *و* or *ي*, *ي* is written after it, as *عدويِ هوايِ بحر* *hawá-i-bahr*, ‘the sea air,’

خدا 'adu-i-*khudd*, 'the enemy of God;' but if it be ي, that letter is pronounced like i short, the primary accent remaining unaffected, as گرمی آتش *gar"-mi-i-dtash*, 'the heat of the fire.'*

CONJUNCTIONS.

Besides those conjunctions which have been before mentioned, as اور, بی, تا, تو, جو, کہ, یا, the following are of most common use :

اگر if (<i>jo</i>).	کہ تا that, in order that.
اگرچہ although (<i>go ki</i>).	کیسواسطیکہ because (<i>kyunk</i>).
بلکہ but, moreover, even.	کیا whether, or.
پر but, yet, moreover.	لیکن but, however.
پس therefore, then.	مگر except, unless, but.
چاہو either, or (<i>khudh</i>).	نہیں تو otherwise.
آنکہ حال whereas, notwithstanding.	و and (<i>aur</i>).
	ورنہ if not, otherwise.
خواہ whether, or, either.	ہرچند although.

Note.—اور is used to connect two words generally, as مرد اور عورت 'man and woman;' but و is used be-

* The sound of the genitive i in these instances is like the short e in 'bed,' as *mdlik-e-makdn*.

tween two words of either Arabic or Persian origin only, but not between two Hindústání words or between a Hindústání and a Persian or Arabic one, as *مَحنت و مشقت* 'man' and woman,' *مَرَد و زن* 'labour and trouble.'

INTERJECTIONS.

Words used for calling or addressing, are *اَجِي*, *اَوِجِي*, *اَي*, *يا*, *هوت*, *اَي*, of these, *اَي* is a general term, *هوت* is used for calling out to a person who is far off, as *تَامَس هوت* 'O Thomas!' and *يا* is addressed to God and saints, as *ياالله* 'O God!'

For calling contemptuously are *اَبِي*, *اَرِي*, *اَوِی*, as *اَبِي تُو كِیا كِهتا هَی* 'sirrah! what sayest thou?'

For enforcing silence, are *جُب رهُو* or *جُب* 'silence! hush!'

For repulsion, *دُورهُو* or *دُر* 'begone! avaunt!' *جَہی* or *جَل جَنجی* or *جَنجی* 'fy! tush!' 'begone!' used by females only).

For admiration, are *واہ*, *شاباش*, *آفرین*, *جزاك الله* 'well done! bravo!' 'hurrah! welcome!' 'God reward you!'

For sorrow, are *افسوس*, *حَیْف*, *واي*, *ها*, *واړیلا*, *هې*, *هېهات*, *هې*, *هاي*, 'alas! woe! lackaday!'

Note.—In the vocative case the changeable nouns singular are inflected in the same manner as in the oblique cases, except a few names of relationship, as *دادا* 'father's father,' *نانا* 'mother's father,' *چچا* 'father's brother,' *بُهپا* 'the husband of the father's sister,' *بابا* 'father' or 'child,' *بیټا* 'son,' which, with the exception of *دادا* and *بیټا*, also remain unchanged in the oblique cases. The plural nouns changeable admit *او* after them, rejecting the terminal *ي*, as from *بیټي* 'sons,' *ای بیټو* 'O sons!' The plural nouns radical if of Hindí origin, admit the same affix, as *آپ* 'O brothers!' and if of Persian origin, they take either the same affix, as *ای یارو* 'O friends!' or remain in the nominative case, according to the rule of that language, as *ای یاران* 'O friends!'

NUMERALS (*اعداد* Pl. of *عدد*).

There are nine digits and a cypher used in Hindústání for computation, viz., ۱, ۲, ۳, ۴, ۵, ۶, ۷, ۸, ۹, ۰. The names of numbers from one to one hundred are

irregular, and therefore it is of the utmost importance for the pupil to learn by heart, at least, those from one to twenty, as also those of tens, hundreds, and so on.

CARDINALS.

ایک	1	چھ	6	کیارہ	11	سولہ	16
دو	2	سات	7	بارہ	12	سترہ	17
تین	3	آٹھ	8	تیرہ	13	اٹھارہ	18
چار	4	نو	9	چودہ	14	اُنیس	19
پانچ	5	دس	10	پندرہ	15	بیس	20

70, ستر, 60, ساٹھ, 50, پچاس, 40, چالیس, 30, تیس, 100,000, لاکھ, 1,000, ہزار, 100, سو, 90, نوی, 80, اسی, 10,000,000, کروڑ.

From and above 20 the compound numbers may be easily computed in this manner, as 'one above twenty,' 'two above thirty,' and so on. However, as the days of the month ought to be computed in the same order as shown under the ordinals, it is necessary that the learner should know the names of eleven more numbers, viz. 21, اکیس, 22, بائیس, 23, تیس, 24, چوبیس, 25, پچیس, 26, چھبیس, 27, ستائیس, 28, اٹھائیس, 29, اُنتیس, 30, تیس, 31, اکتیس.

The proper fractions and mixed numbers are thus expressed: پاو 'a quarter,' تہائی 'one-third,' آدھا 'half,' پونا or پون 'three-quarters,' and $1\frac{1}{4}$ سوا ڈیڑھ; $1\frac{1}{2}$ دو پونی دو; $1\frac{3}{4}$ دو سوا دو; $2\frac{1}{4}$ سوا دو; $2\frac{1}{2}$ اڑھائی; $2\frac{3}{4}$ دو پونی تین; $3\frac{1}{4}$ سوا تین; $3\frac{1}{2}$ سوا تین; $3\frac{3}{4}$ دو پونی چار. From $4\frac{1}{4}$ upwards, the names given to mixed numbers are regular, and formed in the same manner as shown in $3\frac{1}{4}$, $3\frac{1}{2}$, $3\frac{3}{4}$.

The learner must, however, be careful in using all mixed numbers composed of $\frac{3}{4}$ and a whole number, and should recollect that such mixed numbers are formed by subtracting $\frac{1}{4}$ from the next highest integer, as چار پونی means $4 - \frac{1}{4}$, and so on.

ORDINALS.

The ordinal numbers are written in letters only. They are formed from cardinals, by adding to the latter وان *wan* for the masculine, and وین *win* for the feminine, according to the gender of the substantive to which they may be attached, as ساتوان گھر 'the seventh house,' ساتوین رات 'the seventh night.' In oblique cases وان is changed into وین *won* only, as ساتوین گھرکا 'of the seventh house.'

The formation of these numbers, from the first to the sixth inclusive (except پانچوان 'the fifth') is irregular, as پہلا 'the first,' دوسرا 'the second,' تیسرا 'the third,' چوتھا 'the fourth,' چھٹا 'the sixth;' but from ساتوان 'the seventh,' upwards, it proceeds regularly.

The adverbial numbers are formed by suffixing to the cardinals or ordinals the particle بار or دفعہ *daf'a*. 'time,' as ایک بار or دفعہ ایک 'once,' دو بار or دفعہ دو 'twice,' and پہلی بار or دفعہ پہلی 'for the first time,' and so on,' changing the final ا in the ordinals into ی.

The numerals, when used as collective numbers, take the affix اون *on* (except دو, which is made دونو or دونون 'the two'), as تینون 'the three,' چارون 'the four,' دسون 'the ten,' etc.; but for hundred, thousand, etc., the numbers are repeated with کی *ke*, as سو کی سو 'the hundred, or the whole of the hundred,' and so on. When *on* is affixed to hundred, etc., it expresses an unlimited number, as سیکڑون or سَوّون 'hundreds,' and in the same manner کروڑون, لاکھون, ہزارون.

TRANSLATION OF THE ENGLISH SENTENCES
FOUND IN THE PRECEDING PAGES.

اُس کو آٹھ جَو کی دانی دو	یک سو لو *
* اب جا or جاؤ *	وہ (عورت) تمہاری بی بی ہے *
ایک اور دو *	پانی لا or لاؤ *
آج کی لو *	اُسی دھو *
اُس (عورت) کی بدن پر *	وہ بد or بُرا فن ہے *
وہ کب تھا؟	سب نہ کہو *
کی گز؟	اُس کا بدن مل or ملو *
یہ پت or سفر ہے *	پھر جا or جاؤ *
تمہاری چڑھ *	ہمیشہ آ or آؤ *
مجھ پر لِم نہ رکھ or رکھو *	وہ کس کا سر تھا؟
سارا مکان *	اُسی کچھ دو *
شراب پی or پیو *	وہ کس کی پُھول ہیں *
اُس کا بُرا حال ہے *	یہ شان ہے *
اُس کا ہاتھ صاف ہے *	تمہارا نام کیا ہے *

اَس کا يار *	تُمھاري ياد *
تُمھاري دِين کا *	نِيل کا پاني *
تَھيل نہ کر or ڪرو *	اُنکا صبر *
گيت گا or کاوُ *	اَس فيل or ھاٿي کا تد *
پاني مين تَڏوب *	دُھوپ کا *
وہ بد ڪام ھي *	خُوب عود ھي *
اَسِي يُون رکھ or رکھو *	اَسِي وُون ڪر or ڪرو *
وہ تيل مين تها *	بيت کا طُول *
ريگت کا تَھير *	نيڪ ڊل *
کي مِٻڻين تَھين؟	دِير نہ ڪر or ڪرو *
لوگون کا شور *	ايڪ ڏول بھر پاني *
وہ گول چيز ھي *	اَس کا کھوج لو *
قور کا طُول *	پہ چيز تھوس ھي *
شِيخ کا نام *	ميري پاڻو پر *
اَس کا قَيْض *	اَس مين عَيْب ھي *
اَس مين ڪم مِيل ھي *	تيري مڪر مين *

- وہ کون تھا؟ * حوض میں پانی ہے *
 فوج کا کوچ * اُس کی قوم *
 اُس (عورت) کی موت * مجھے آدھ سیریل دو *
 کا ڈر *
 یہ اصل ہے * مجھے اِذن دو *
 یہ اُس کی میراث ہے * اونٹ کا دھڑ *
 زخم کا درد * آم کا رنگ *
 آدمی کی عقل * تیری باپ کی قبر پر *
 یہ گرم ہے * تھنڈا پانی لا or لاؤ *
 چمڑی کارنگ * وہ اُس کی حرص تھی *
 اُس ضلع کی لوگ * علم خوب چیز ہے *
 وہ کس قسم کا or کیسا * دھان کی کیا قیمت ہے؟
 آم ہے؟
 وہ جالاک مرْد or آدمی ہے * مے or شراب کا درد *
 وہ سُست آدمی ہے * لوگوں پر ظلم نہ کرو *
 اپنی مہر اُس پر ثبت کرو * اُس سی عنکر کرو or کرو *

- مُجھي ايڪ بُوند شراب گهر کي کس کوفي مين *
 کي دو *
- خوب or اچي نيند لو * تهينته اُردو بول or بولو *
 اُس کي چونچ مين * اُس عورت کي لب پر *
 تُم ڪڏهر جاتي هو؟ آج کي ڪيا خبر هي؟
 يه خدا کا حُڪم هي * وه سخي مرد هي *
 چهرې بهت تيز هي * همارا دشمن سوتا هي *
 تُم گچھ دليل رکھتي هو؟ يه کس کا قصور هي؟
 وه دليل or بهادر آدمي هي * اس کو بغور ديکھو *
 وه بلند درخت هي or هماري کل کي فروخت
 اُنچا پيڙ هي * مين *
- تُم اپنا منھ سورج or آفتاب اُس (عورت) کي تھيلي
 کي طرف پهرو * کھولو *
- اُس (عورت) کا منھ چو مو * تُم اپني دشمن کا سر کُجھلو.
 وه دُٻلا آدمي هي * وه بهت زيرڪ عورت هي.
 کُتا ڪڏهر جاتا هي؟ مڱهي اُرتي هي *
 بلي کي دم هلتي هي * تڻو ڏوڙتا هي *

اُس شهر کا اچھا دستور ھي * خاموش ھو *
 اُسکو پيغام ابھي پيچو * تانسين بڑا موسيقي دان تھا .
 وھ راگ کا شوقين ھي * ھمارا ميزبان مرد سخي ھي .
 وھ شهر نسي پھري * آگ سُلگتي ھي *
 وھ گھبراوگا * مين حساب لکھون ؟
 تُم اُسکو جانتی ھو ؟ وھ جاوي *
 مصيبت کي وقت خدا ھي بُوڑھي عورت کانپتي ھي *
 ياد آتا ھي *
 مير يار مُسکرا تا ھي * درميان دو خط کي کتنا -
 فاصلہ ھي ؟
 کل شهر مين بڑا تماشا تھا * وھ نہایت خوبصورت تھي .
 نرمي بہتر ھي سختي سي * وھ اُردو با محاورہ بولتا ھي *
 اُس مُلک مين علم کي اُس کا سارا بدن لھو لھان
 چاہ نہين ھي * تھا *
 متقي لوگ جھوٹ کبھي فرنگستان کي لوگون کو علم
 نہين بولتي * کا بہت شوق ھي *

DIALOGUE.

DIALOGUE.

گفتگو

Sir, safety [be with you]
(salutation).*

حضرت سلامت *

[My] service [to you] (salutation).*

بندگی *

Adieu !

خُدا حافظ *

Your health ?

وزاج or آپکا وزاج شریف؟

Thank you, I am well.

آپکی عنایت سی اچھا ہی.

Your name ?

اسم شریف؟

What do you wish ?

آپکا مقصد کیا ہے؟

I have something to say to
you.

آب سی گجھ کہنا ہے *

* Among Indian Mohamedana, when one person meets another he uses one of the above two phrases, bowing, and at the same time touching his forehead with his right hand, and the reply is in the same manner. When one person calls upon another, etiquette requires him to be the first to speak ; but should such visitor be a man of distinction, for his learning, piety, or position, the individual on whom the call is made is expected to pay the first compliment. Among equals, the elders are generally addressed first. Fathers, mothers, uncles, aunts, elder brothers and sisters, are saluted by their relatives with a salām only (that is, by stooping and touching the forehead with the right hand). The rulers by their subjects (except the learned and religious orders), and masters by their servants, are saluted in the same manner as fathers by their children.

Pray tell me.

فرمائی *

From what part do you come?

کہاں سی آپکا آنا ہوا ؟

Where is your native place?

آپکا وطن کہاں ہی ؟

Where have you taken up
your abode ?

آپ کہاں فروکش ہیں ؟

Where is your house ?

دولتخانہ کہاں ہی ؟

Speak easy Urdú that I

سلیس اُردو بولی تا میری

I may understand.

سمجھ میں آوی *

Favor me by repeating it.

[سکو مہربانی سی پھر بیان

کیجی *

You speak very fast.

آپ بہت جلدی بولتی ہیں

What news is there to-day?

آج کیا خبر ہے ؟

I have heard nothing new
to-day ?

میں نے آج کچھ نئی خبر

نہیں سنی *

Did you receive my note ?

میری جتھی آپکو پہنچی ؟

No, Sir. Did you send it by

جی نہیں - آپنی ڈاک پر

post or by what other
hand ?

بھیجی تھی - یا اور کسی

کی ہاتھ سی ؟

Yesterday, I posted it my-
self.

کل آپ میں نے اُسکو ڈاک

میں ڈالا *

At what time ?

کس وقت ؟

Exactly at eight. ٽيهڪ آتھ بجي *

In our district letters arrive ھاري محلي مين خط دير
late: perhaps for this very سي پھنجتي ھين۔ شايد
reason your note has not اسي سبب سي آپکي
yet arrived. چٽي ابتڪ نہين آئي *

Have you been into the city آج آپ شھر کو گئي تھي؟
to day?

Yes, Sir. جي ھان *

In the rain? برستي مين؟

Yes; in the midst of the rain. جي۔ عين بارش مين *

There will be a deal of mud. کيچتر پاني بہت ھوگا *

The carriage-road and the گاڙيون کي راھ اور آدميون کا
footpath were both bad. رستہ دونو خراب تھي *

Yesterday the day was very کل دن بہت اچھا تھا۔
fine: the sky was bright آسمان کھلا اور تمام دن
and there was the sun the
whole day. دھوپ تھي *

Yes, Sir; but the night was جي ھان۔ کل کي رات بھي
no less so: the whole night کچھ کم نہ تھي * ساري
it was starlight; it was رات تاري چھٽکي تھي۔
not at all cold. اور سردی تو مطلق نہ تھي.

My friend, be pleased to take some wine. مُشفق من كُچھ شراب پيڄي *

Pray pardon me [your servant] I do not drink wine. بندي ڪو معاف ڪڍڻي - بنده شراب نهين پيتا *

Nevertheless, eat some sweets. نهين تو- کُچھ مِٽھائي نوش جان ڪيڄي *

Very well; thank you. بھت خوب- بندگي *

The sweets of this country : do you like them ? يھان ڪي مِٽھائي آپڪي پسند هي؟

Yes, Sir; very much. جي هان - بھت *

What animals are you allowed to eat the flesh of? آپڪي يھان ڪون ڪونسي جانورون ڪا گوشت کھانا حلال هي؟

The flesh of the sheep, goat, buck, cow, bull, camel we eat, and the flesh of horse, elephant, tiger, bear, wolf, jackall, monkey, dog, cat, rat we do not eat. بهيڙ - بکري - ھرن گاي - بيل - اونٽ ڪا گوشت کھاتي ھين - اور گھوڙي - ھاتيھي - شير - رڇھ - بهيڙي - گيڊڙ - بندر - کتي - بلي - چوھي ڪا نهين کھاتي *

Among birds, of what kind do you eat the flesh ? پرندون مين ڪس ڪس ڪا گوشت کھاتي ھين؟

We eat the flesh of fowl, turkey, duck, goose, partridge, quail, sparrow; and that of the parrot, eagle, crow, hawk, owl we do not eat.

مُرغ - فیل مُرغ - بط - قاض
- تیترا - بٹیر - چڑی کا
گوشت کھاتی ہیں اور
طوطی - چیل - کوی - باز -
آلو کا نہیں کھاتی *

Among water animals ?

That kind which is called fish, that we eat; and that which is not called fish, as crab, oyster, turtle, alligator we do not eat. Besides these, there are many other animals, the flesh of some of which is lawful, and, of others, unlawful.

آبی جانوروں میں ؟
جو قسم کہ مچھلی کہلاتی
ہی اُسکو تو کھاتی ہیں -
اور جو کہ مچھلی نہیں
کہلاتی - جیسی کیڑا -
کستورا - کچھوا - مگر - اُسکو
نہیں کھاتی * سواي انکی
اور بھی بہت سی جانور
ہیں - جن میں بعضوں کا
گوشت حلال اور بعضوں
کا حرام ہی *

Are you fond of field sports ?

Yes, Sir. Now and then I go to amuse myself.

آپکو شکار کا شوق ہی ؟
جی ہاں - کبھی کبھی دل
بہلائی کی لٹی جاتا ہوں *

Do you shoot ?

آپ بندوق سي شڪار ڪهڻي
هين ؟

Yes, Sir.

جي هاڻ *

Good heavens ! you speak

Hindústání very well :

from whom have you

learned the language ?

ماشاء الله آپ هندوستانى

بھت خوب ٻولتي هين۔

په زبان آڻني ڪس سي

سيکهي ؟

Although at first I read with

a European, yet by good

luck I met a teacher a

native of Dillí, and a

munshí a native of Oude

(Audh) ; from them I

happened to get instruc-

tion.

اگرچه پهلي مين ني ايڪ

ولايتي صاحب سي گچھ

پڙها تھا۔ مگر حُسنِ اتفاق

سي ايڪ مُعَلِّمِ دِلِّي کي

رهني والي اور ايڪ

مُنشي ساڪنِ اوده مل

گئي۔ اُن سي تعليم کا

اتفاق ھوا *

Yes, Sir ; the Urdú language

is in truth spoken in

these very two places.

جي هاڻ ۔ اُردو کي زبان

پوڄهڻي تو انھين دو

جڳھون مين ٻولي جاتي

هي *

PROCLAMATION

BY HER GRACIOUS MAJESTY, THE QUEEN, TO THE
PRINCES, CHIEFS, AND PEOPLE OF INDIA.

Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America, and Australasia, Queen, Defender of the Faith.

Whereas, for divers weighty reasons, we have resolved, by and with the advice and consent of the Lords spiritual and temporal and Commons in Parliament assembled, to take upon ourselves the government of the territories in India, heretofore administered in trust for us by the Honourable East India Company :

Now, therefore, we do by these presents notify and declare that, by the advice and consent aforesaid, we have taken upon ourselves the said government, and we hereby call upon all our subjects within the said territories to be faithful and to bear true allegiance to us, our heirs and successors, and to submit themselves to the authority of those whom we may hereafter from time to time see fit to appoint to administer the government of our said territories, in our name and on our behalf.

And we, reposing especial trust and confidence in the loyalty, ability, and judgment of our right trusty and well-beloved cousin and councillor, Charles John Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be our first Viceroy and Governor-General in and over our said territories, and to administer the government thereof in our name, and generally to act in our name and on our behalf, subject to such orders and regulations as he shall from time to time receive from us through one of our principal Secretaries of State.

And we do hereby confirm in their several offices, civil and military, all persons now employed in the service of the Honourable East India Company, subject to our future pleasure, and to such laws and regulations as may hereafter be enacted.

We hereby announce to the native princes of India that all treaties and engagements made with them, by or under the authority of the Honourable East India Company, are by us accepted, and will be scrupulously maintained; and we look for the like observance on their part.

We desire no extension of our present territorial possessions; and while we will permit no aggression upon our dominions, or our rights, to be attempted with impunity, we shall sanction no encroachment on those of others. We shall respect the rights, dignity, and honour of native princes as our own, and we desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.

We know and respect the feelings of attachment with which the natives of India regard the lands inherited by them from their ancestors, and we desire to protect them in all rights connected therewith, subject to the equitable demands of the State; and we will that, generally, in framing and administering the law, due regard be paid to the ancient rights, usages, and customs of India.

We deeply lament the evils and misery which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our power has been shown by the suppression of that rebellion, in the field; we desire to show our mercy by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty.

Already in one province, with a view to stop the further effusion of blood, and to hasten the pacification of our Indian dominions, our Viceroy and Governor-General has held out the expectation of

pardon on certain terms, to the great majority of those who in the late unhappy disturbances have been guilty of offences against our Government, and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness. We approve and confirm the said act of our Viceroy and Governor-General, and do further announce and proclaim as follows :—

Our clemency will be extended to all offenders, save and except those who have been or shall be convicted of having directly taken part in the murder of British subjects.

With regard to such the demands of justice forbid the exercise of mercy.

To those who have willingly given asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators in revolt, their lives alone can be guaranteed ; but, in apportioning the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance, and large indulgence will be shown to those whose crimes may appear to have originated in a too credulous acceptance of the false reports circulated by designing men.

To all others in arms against the Government we hereby promise unconditional pardon, amnesty, and oblivion of all offences against ourselves, our crown, and dignity, on their return to their homes and peaceful pursuits.

It is our Royal pleasure that these terms of grace and amnesty should be extended to all these who comply with their conditions before the first day of January next.

When, by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant unto us, and to those in authority under us, strength to carry out these our wishes for the good of our people.

PROCLAIMED THROUGHOUT INDIA, NOVEMBER 1, 1858.

APPENDIX.

REMARKS ON *JAZM*.

Notwithstanding the introduction of the vowel points in Hindústání books written or printed for the use of Europeans, the difficulty in reading those works has not been completely removed. This must certainly be a matter of no slight importance as regards the progress of Hindústání pupils, giving as it does, just reason of complaint against the native character itself, so far as foreigners are concerned. At the first view it might appear that it would be no easy matter to discover the means of so effectually removing the difficulty in question, as to ensure correctness both in spelling and pronouncing the words affected by the short vowel *sabar* which is left out from them ; but a careful consideration of the matter will show that the difficulty really consists, not in the omission of the vowel from the syllables affected by it, but in the practice of using *jazm* indiscriminately, and without any fixed rules : it therefore follows that if such could

be found and applied, the correct mode of spelling and pronouncing Hindústání words would be ensured, inasmuch as the *jazm* would, in that case, at once point out the letter with which the syllable, respecting which there might be a doubt, ought to terminate.

Having, after considerable research, succeeded, as he thinks, in discovering those rules, the author now submits them, with all due deference, to the consideration and approval of Hindústání Professors, observing, at the same time, that if in his preceding pages he has confined the use of *jazm* to monosyllabic words and such in which a nasal *n* occurs, his reason for so doing is, that unless these rules should be generally adopted, they would rather confuse than assist the learner in reading other books wherein *jazm* has not been used upon the proposed principles.

RULES FOR THE USE OF *JAZM* (See p. 21).

1st.—*Jazm* should be placed over the first of the two inert letters in a word or syllable, as in **بَاحِث** *bahs*, **چَرِم** *chirm*, **جُھنْد** *jhund*, **دوست** *dost*, **نِشِست** *ni-shast*, **بِهَانَكْرَا** *bhánkrá*, **پَرْدَاخْت** *par-dákht*.

2nd.—Over the final letter of a syllable not being the last in a word, and formed of two consonants affected by *zabar*, and preceded by one formed of one

letter affected by a short vowel, as پتنگا *pa-tan-gá*, سِکندر *si-kan-dar*, in order to prevent the mistake of these words being read or spelt, as *patnagá*, *siknadar*, like لَخْجَا *lakḥ-la-khá*, زِندِگِی *zin-da-gí*, as each of them contains the same number of letters.

3rd.—Over the final letter of a syllable not being the last in a word (not a verb), and formed of three letters, the middle one being a vowel, viz., ا, ي, or و, as in دِهْمَاچُورِی, جَامَدَانِی, غُلِیْلِجِی, مَوْرِچَه, in order to make a distinction between the words of two, three, and four syllables of this class, and those of three, four, and five syllables containing the same number of letters but differently spelt, so that, the one may not be read or spelt like the other, or *vice versa*; for example, مَوْرِچَه *mor-cha*, may not be spelt as *mo-ra-cha*, like هَمِيشِگِی *sau-ma-'a*, غُلِیْلِجِی *ghu-lal-chi*, like نَاگَمَانِی *ha-me-sha-gí*, جَامَدَانِی *jám-dá-ní*, like سَرَايِمِگِی *há-ní*, دِهْمَاچُورِی *dha-má-chauk-rí*, like سَرَايِمِگِی *sa-rá-sí-ma-gí*, etc.

4th.—Over the initial form (ه) of the primitive *s h* preceded by د *d*, or د̣ *ḍ*, when a syllable is formed of them affected by a short vowel, in order to prevent the mistake of their being taken for the aspirate دھ *dḥ*,

or *ḏha*, as in *دَهشت dah-shat*, *دَهر dahr*, which (without *jāsm*) might be read *dha-shat*, *dhar*, etc.

REMARKS ON ل *LHA*, م *MHA*, ن *NHA*.

Besides the eleven aspirates given in the alphabet, viz., پ, ب, ت, ث, ج, چ, د, ڈ, ژ, there will be found three more in Hindústání, viz., ل *lh*, م *mh*, ن *nh*, as heard in *چولہا chû-lhd*, 'fire-place,' *دولہا dú-lhd*, 'bridegroom,' *دُلہن du-lhan* (also *dul-han*), 'bride,' *کولہو ko-lhú*, 'sugar-mill,' *جَمہائی ja-mhá-t*, *کُمہار ku-mhár*, *اُنہون u-nhon*, *جِنہون ji-nhon*, *کِنہون ki-nhon*, *نَنہا nan-nhd*, 'small:' but as these letters are of rare occurrence in Hindústání, they have not been placed in the alphabet.

REMARKS ON THE SHORT VOWELS.

The vowel *zabar* is written over ا (or understood to be so written, see pp. 8, 20) when a word begins with it, as in *اَپنا apná*. It is also written over ا, surmounted by *hamza* (°), when a syllable beginning with *zabar* is preceded by one ending either in an inert letter, in the same vowel, or in *zor*, as in *جُرأت jur'at*, 'courage,' *تَأْسُف ta'assuf*, *مِائت mi'at*, 'a hundred.' And it is written over و, surmounted by

hamza, when a syllable beginning with it is preceded by one ending in *pesh*, as مُؤَنَّث *muw'annas*, مُوَأَفِق *muw'áfik*, etc.*

The vowel *zer* is written below ا in a word beginning with that vowel, as in اِئْتَد *itnd*, but it is written below ي, surmounted by *hamza*, when it begins a syllable in the middle of a word, as مُطْمَئِن *mutma'in*, 'satisfied,' etc.

The vowel *pesh* is written over ا when it begins a word, as in اُتَد *utnd*, but it is written over و, surmounted by *hamza*, when it begins a syllable in the middle of a word, as in رَوُف *raw'ufa* (an Arabic word); but a syllable of this kind will never, or at least, very seldom, be found in Hindústání words. (See the rule for long vowels, p. 19.)

REMARKS ON و AND ي.

و—This letter, in the past participle هُوَ *huwa* and

* The learner should bear in mind that, when writing in Roman characters Hindústání words containing و surmounted by *hamza*, not representing the long vowel *ú* or *o*, he should write it with *w*, accompanied with the mark (◌), as shown in the examples, and should also use the same mark before the short and long vowels, when *hamza* is written over them in the native characters, so as to facilitate the transcription of such words from one character into another, as جَاوَنگا *jd'únigd*, etc.

its cognates (see foot note, p. 71), as well as in nouns of the same description as *بُوا* *buwá*, 'sister,' *كُوا* *kuwá*, 'a well,' etc., is a consonant, and not, as some writers have supposed, a vowel, or a fulcrum for *hamza*; because when it is the first, the *pesh* is lengthened, as *هُو-á*; but when the second, it stands as a mere fulcrum for *hamza*, as *هُوا*; the proper sound being, therefore, *hu-wá*. و is rejected from such words as end in it, when they admit the plural affix *اُون* in the oblique cases, as from *ناو* *ndu*, *ناوَن* *nd'ón*, etc.

ي *y*—When this letter, in words ending in *ا*, or *س*, happens to be the next preceding the final one, *hamza* is substituted for it when they are inflected in the oblique cases singular, as well as in the formation of their plural in the nominative case, as from *نِيا* *nayá*, *نِئِي* *na'e*, *سايه* *sáya*, *سائِي* *sd'e*. The same rule obtains in the past participle of verbs, as from *گيا* *gayá*, *گئِي* *ga'e*. ي is rejected from such words as end in it, when they admit the plural affix *اَيْن* *en* in the nominative case, as from *گاي* *gáe*, *گائِن* *gd'en*.

REMARKS ON HINDÍ PARTICIPLES.

In Hindí the present and past participles are used as adjectives, either alone, or with the word *هُوا*, as

مُوا بَیْل 'running water,' or بهتا هُوا پانی 'running water,'
 or مرا هُوا بَیْل 'a dead bullock.*'

There are four verbs, بَکنا 'to be cooked,' چَکَنا 'to taste,' رَکَنا 'to keep,' لَکَنا 'to write,' the final letters of whose roots are irregularly doubled in their past participles. The same duplication takes place in all the tenses of verbs, except those which are formed of the present participles, as پَکّا 'cooked,' پَکِیگا 'will be cooked,' چَکِی (pl.) 'tasted,' رَکِی (pl.) 'may keep,' لَکِیو 'write ye,' etc.

The present participle is used adverbially to denote time, state, or condition, as صَبحِ کي هَوتِي or صَبحِ هَوتِي 'on its becoming morning,' بابِ کي هَوتِي بیٺِي کُو کون 'while the father remains who would ask or take notice of the son?' وَ هَ عَورَتِ گَاتِي آتِي هِي 'the woman comes singing,' وَ هَ چَلتا آتا هِي 'he comes walking.' It also denotes, by its repetition, the excess of the action, and also its incompleteness, as لَکِيتِي

* The regular form مَرا of the past participle مَوا of the verb هَوا is not only employed when that participle is followed by هَوا, but may also be used generally: the use of the regular form جَایا of the past participle گَیا of the verb جَانا is, however, restricted to the compound verbs جَایا چاهنا and جَایا کرنا.

لِکھتی میری ہاتھ رہ گئی 'from excess or by dint of, writing, my hands became stiff or motionless,'
 اُس نے ہندوستانی سیکھتی سیکھتی چھوڑ دی 'he gave up learning Hindústání.'

The past participle, in its inflected form, also expresses some circumstance respecting the nominative, as اِک آدمی ہاتھ میں خط لپی ہوئی کھڑا ہے 'a man, having taken a letter in (his) hand, is standing,' or 'a man with a letter in his hand is standing.' It may be used without ہوئی, as خط لپی کھڑا ہے اِک شخص سپاہیانہ or لشکری لباس پہنی ہوئی جاتا ہے 'a person dressed in a military uniform is going.'

REMARKS ON ARABIC DERIVATIVES.

In Arabic the derivative noun which is called اِسْمِ فاعِل *ism-i-fa'íl*, 'the active participle,' corresponds with the English nouns of agency, the present participles, and adjectives; that which is called اِسْمِ مفعول *ism-i-maf'úl*, 'passive participle,' corresponds with the past participles, and adjectives; and that which is called اِسْمِ ظرف *ism-i-zarf*, 'adverbial noun,' points out

locality. The learner's attention is earnestly called to the following forms, by which, when he happens to meet Arabic words corresponding with them, he will at once be able to discover to which form they may be referred.

اسم فاعِل

Ism-i-fā'il has various forms, the first of which is that of the *fā'il* itself.

1st Form.—*fā'il* فاعِل, as حاكم 'commander,' قاضي 'judge,' راضي 'consenting,' عالم 'learned.'

2nd Form.—*fa'il* فاعِل, as شريف 'well-bred,' كريم 'bountiful,' لذيق 'delicious (to taste).'

3rd Form.—*musta'il* مُستَعِل, as مُبتدِي 'beginner,' مُعتدل 'agreeing, united,' مُنتظر 'waiting for,' مُتفق 'temperate.'

4th Form.—*mustaf'il* مُستَفْعِل, as مُستفسر 'interrogator,' مُستوجب 'deserving,' مُستوفي 'auditor.'

5th Form.—*munfa'il* مُنْفَعِل, as مُنحرف 'turning from,' مُنحني 'thin,' مُنكشِف 'revealed.'

6th Form.—*muf'il* مُفْعِل, as مُنصف 'distributor of justice,' مُنشي 'writer,' مُدخِل 'entering,' مُشكِل 'difficult,' مُفليس 'indigent.'

7th Form.—مُفَعِّل *mufa'il*, as مُعَلِّم 'instructor,'
مُقَرِّر 'speaker,' مُؤَذِّن 'the crier of the time for the
prayer.'

8th Form.—مُفَاعِل *mufa'il*, as مُنَاسِب 'fitting,'
'fit,' مُوَافِق 'conformable, agreeable,' مُلَازِم 'servant.'

9th Form.—مُتَفَعِّل *mutafa'il*, as مُتَبَسِّم 'smiling,'
مُتَفَكِّر 'thoughtful, pensive.'

10th Form.—مُتَفَاعِل *mutafa'd'il*, as مُتَرَادِف 'syno-
nymous,' مُتَسَاوِي 'equal,' مُتَلَاشِي 'inquirer,' مُتَرَائِد
'increasing.'

اسم مفعول

Ism-i-maf'ul, the passive participle, has as many forms
as those of the *fa'il*; its first one, which corresponds
with the 1st form of the *fa'il*, is the same as *maf'ul* itself,
as مَحْكُوم 'commanded,' مَعْلُوم 'known,' etc. The
other forms corresponding with those of the *fa'il* (with
the exception of the 2nd and 5th forms, which have no
maf'ul answering to them) are just the same, but with a
single exception, *i.e.*, in the forms of the *fa'il* from
3 to 10, the last syllable is affected by *zer*, while in
those of the *maf'ul* it is affected by *zabar*, as

مُتَفَعِّل, مُفَاعَل, مُفَعَّل, مُفْعَل, مُسْتَفْعَل, مُفْتَعَل, مُتَفَاعَل.

اسم ظرف

Ism-i-zarf, 'adverbial noun,' has four forms, مَفْعَل *maf'al*, مَفْعَلَة *maf'ala*, مَفْعِل *maf'il*, مَفْعِلَة *maf'ila*. It points out locality, as مَسْلَح *maslah* 'slaughter-house,' مَحْكَمَة *mahkamah* 'place of justice, court,' مَشْرِق *marshiq* 'the place of rising of the sun,' مَغْرِب *magrib* 'the place of setting of the sun,' مَعْرَكَة *ma'arikah* 'field of battle.' But nouns of these forms not referring to places are to be considered as verbal nouns, as مَحْصَة *mahsah* 'wretchedness,' مَرْتَبَة *marbabah* 'dignity,' مَرْثِيَة *marthiyah* 'elegy,' etc.

Note.—A numerous class of compound verbs is formed by putting the Arabic present and past participles before the verbs كَرْنَا and هَوْنَا in the same manner as that which has been shown in the formation of compound verbs (see p. 147), as رَاضِي كَرْنَا 'to make one consent,' رَاضِي هَوْنَا 'to consent,' مَعْلُوم كَرْنَا 'to know,' مَعْلُوم هَوْنَا 'to be known,' etc.

Arabic nouns representing males are made plural by affixing اِئِنَّ *in*, to them, as حَاكِمِينَ *hakimin* 'commanders,' مَحْكُومِينَ *mahkumin* 'commanded men;' and those representing

females, or inanimates, are made plural by adding *آت* *dt*, to them, as *عالِمات* 'learned women,' etc.

REMARKS ON PERSIAN PARTICIPLES.

In Persian the present participle serves as a noun of agency also. It is formed by adding the affix *اَند* *inda* to the root of a verb, as *نویسنده* *nawisinda*, 'a writer,' from *نویس* *nawis*, 'write,' *آئنده* *d'inda*, 'coming,' from *آ* *d*, 'come,' *گوئنده* *go'inda*, 'speaker,' from *گو* 'speak,' etc.

The past participle is obtained from the infinitive of a verb which ends in either *تن* *tan* or *دن* *dan*, by rejecting the final *ن* and putting *s* in its place, as *گذشته* *guzashta*, 'past,' from *گذشتن* *guzash-tan*, 'to pass,' *سنجیده* *sanjida*, 'weighed,' from *سنجیدن* *sanjidan*, 'to weigh.' These participles are commonly used as adjectives.

The Persian nouns and participles are made plural by affixing *ان* *án*, *یان* *yán*, *ها* *há*, to the former, as *بادشاهان* 'kings,' *داناان* 'wise men,' *نهرها* 'canals;' and *گان* to the latter, as well as to some nouns ending in the imperceptible *s* *h*; but the final letter is re-

jected by the affix, as نویسندگان 'writers,' فرشتگان 'angels.'

REMARKS ON THE ETYMOLOGICAL PRE- AND POST-FIXES.

Adjectives are formed from nouns, and nouns from adjectives, by the means of one of the following prefixes or postfixes.

ADJECTIVE PREFIXES (AFFIRMATIVE).

با 'with,' پُر 'full,' ذی 'master of,' are generally attached to Arabic or Persian nouns, as باعیرت 'modest,' پُر مغز 'pithy,' ذی هوش 'sensible.'

There are some adjectives, as خوب 'good,' خوش 'pleasant,' نیک 'virtuous,' which, being placed before nouns, form compound adjectives in Hindústání, as خوبصورت 'beautiful,' خوشمزاج 'agreeable,' نیکنیت 'well-disposed,' etc.

ADJECTIVE PREFIXES (NEGATIVE).

بی 'without,' نا and لا 'not.' The first two are attached to Arabic, Persian, and Hindí nouns, but the last generally to Arabic ones, as بی خبر 'uninformed,' ناجیز 'worthless,' لا جواب 'speechless, unanswerable.'

There are some adjectives, as *زشت* 'bad,' *بد* 'ugly,' *کم* 'little,' which, being placed before nouns, form compound negative adjectives, as *بدنام* 'infamous,' *زشت رو* 'ill-favoured,' *کم بخت* 'wretched.'

Note.—There are two Hindí negative prefixes *ان*, *ن* (though not much used in Hindústání); the first is generally attached to the past participles and nouns, as *اندیکھا* 'unseen,' *انمول* 'invaluable,' and the second to nouns only, as *نڈر* 'fearless,' *نہتا* 'unharmed.'

ADJECTIVE AFFIXES.

ناک, *مند*, *گین*, *گی*, *کار**, *دان*, *دار*, *این*, *ای*, *آنه*, *وار*, are attached to nouns, both of Arabic and Persian origin, as *دوستانه* 'friendly,' *سودائی* 'mad,' *ہندستانی* 'Indian,' *چوبین* 'wooden,' *زرین* 'golden,' *مالدار* 'wealthy,' *نامدار* 'celebrated,' *نکتہ دان* 'penetrating,' *سوزنکار* 'worked with a needle,' *طلاکار* 'worked in gold,' *غمگین* 'sorrowful,' *خانگی* 'domestic,' *خشمگین* 'angry,' *دولتمند* 'wealthy,' *عقلمند* 'wise.'

* The affix *دان* when attached to a noun substantive, signifies the name of the vessel or case used for keeping the thing in, of which the noun is the name, as *اچاردان* 'pickle-jar,' *قلمدان* 'writing-case.' The *ن* in these instances is not nasal.

عَصَور 'guilty,' خطاوار 'frightful,' سَهْمَنَات 'passionate.'

ا is attached to Hindí nouns, as پِاسَا 'thirsty,' جُبوٹھا 'liar,' سچّا 'true,' بُوکھا 'hungry.'

SUBSTANTIVE AFFIXES.

اِي, پنا, پنا*, اِي are attached to adjectives of Hindí origin, as بُرْهَپَا 'old age,' كَهوٹائي 'perfidiousness,' بچپنا 'childhood,' شُهدِپن 'rakishness:' but the last affix rejects the final ا from the adjectives ending in that letter, as in شُهدا from شُهدِپن 'rake.'

اِي is added to Arabic present and past participles, and also to Persian adjectives not ending in the imperceptible *z*, as جَاهِلِي 'ignorance,' مَجْبُورِي 'constraint,' تَنگِي 'narrowness,' گرْمِي 'heat;' and گِي is attached to Persian adjectives ending in the imperceptible *z*, and to the present and past participles; but the *z* is rejected by the affix, as ساختگِي 'artifice,' خَمِيدگِي 'simplicity,' درخِشندگِي 'brilliancy,' سادگِي 'crookedness.'

The affixes آو, وٹ, هت, are attached to the roots of verbs, as چڑھاو 'rise,' بناو 'dressing,' اِجْماع 'agreement,'

* اِي is also attached to the roots of causal verbs; it means charge or wages for labour, as سِلَوائي 'charge for sewing,' etc.

'acclivity,' چہڑکاو 'sprinkling,' لگاوت 'attachment,'
'viscosity,' چپچاہٹ

NOUN OF AGENCY AFFIXES.

گار, گر, کار, دار, بند, باز, بان, are attached to nouns of Arabic and Persian origin, as باغبان 'gardener,' نگهبان 'watchman,' قمار باز 'gambler,' رازدار 'pigeon-fancier,' نعلبند 'farrier,' اہلکار 'an officer,' علمدار 'standard-bearer,' صلاحکار 'councillor,' جادوگر 'magician,' سوداگر 'merchant,' خدمتگار 'servant,' گناہگار 'sinner.'

The affix والا is used with Hindústání infinitives in their inflected form, as well as with nouns of whatever origin, as گانیوالا 'singer,' دکانوالا 'shopkeeper.' باز is also used with Hindí nouns, as تھپی باز 'joker.' These two affixes inflect the nouns ending in ا.

AFFIXES DENOTING TOWNS, SITUATIONS, ETC.

The affixes denoting towns are پور, آباد, نگر; they are attached to the names of the persons by whom, or in whose names those towns were founded, as کان پور, حیدرآباد, والاجہ نگر. The affixes denoting situations, etc., are گاہ, ایستان, as فرنگستان 'Europe,' لشکرگاہ 'military station.'

Note.—It will be a useful practice for the learner to find the original word, by rejecting the affixes and suffixes.

REMARKS ON THE SUBSTITUTION OF ONE LETTER FOR ANOTHER.

Many of the country people and of the lower class of Musalmans, and also Hindús in general, except such as have been instructed in the Persian language, cannot pronounce the following letters, viz., ث, ق, ف, غ, ع, ظ, ط, ض, ص, ز, ن, خ, ح, and they therefore substitute پ, ت, چ, س, and ه, in the place of the former, as will be observed in the following examples:—ا is substituted for ع, as in ارب *arab* for عرب *'arab*; پ for ف, as in پھساد *phasád* for فساد *fasád*; ت for ط, as in تالب *tálab* for طالب *tálib*; ز, ن, ج, for ظ, as in زات *zát* for ذات *zát*; ج, for ض, and ظ, as in جات *ját* for ذات *zát*; زور *zor* for زور *zor*; جماد *jimád* for ضمد *zimád*; جالم *jálam* for ظالم *zálím*; س for ث* and ص, as in سمر *samar*

* There is very little difference made even by many of the educated natives between the sound of ث and س, ز, and ن, and ظ and ض.

for ثمر *samar*, صابر *sábar* for صابر *sábir* (س is also used by some persons for ش, as in سكر *sakar* for شكر *shakar*); ك for ق, as in كلم *kalam* for قلم *kalam*; كه for خ, as in كهراب *kharáb* for خراب *kharáb*; گ for غ, as in گلام *gulám* for غلام *ghulám*; and ح for ح, as in هرام *harám* for حرام *harám*. Moreover they pronounce all words of one syllable containing three consonants (with the exception of those words whose middle letter is ن) as words of two syllables; for example, بحث *bahs* is pronounced as *bahas*, چرم *chirm* as *ohiram*, عقل *'akl* as *akal*, etc., a practice from which, unless the European ear be duly warned of, much misapprehension would be likely to ensue.

E R R A T A.

Page	17,	Line	9,	for	" <i>Fatah</i> "	read	" <i>Fatha</i> ."
"	18,	"	23,	"	"	"	"
"	19,	"	1,	"	"	"	"
"	37,	"	16,	"	"(ummed)"	read	"(ummed, f.)"
"	38,	"	2,	"	"(māndagi)"	"	"(māndagi, f.)"
"	"	"	6,	"	"ó long"	read	"o long."
"	"	"	21,	"	"(sāt)"	read	"(sāth)."
"	45,	"	18,	"	"(talag)"	read	"(talak)."
"	46,	"	16,	"	"(katār, f.)"	read	"(katār, f.)"
"	65,	"	17,	"	"كَرْدُ f."	read	"كَرْدُ."
"	67,	"	6,	"	"(pañs)"	read	"(pañs, f.)"
"	68,	"	8,	"	"(punj)"	read	"(panj)."
"	70,	"	2,	"	"(samāgh)"	read	"(samagh)."
"	73,	"	12,	"	"چُن—v.n."	read	"چُن—v.a."
"	77,	"	15,	"	"shut"	read	"shut [the eyes only]."
"	80,	"	2,	"	"هَيْنَ for the first, etc."	read	"and to the masculine plurals the word هَيْنَ for the first, etc."
"	"	"	12,	"	"هُون, هَي, and هَيْن"	read	"هو, هين, هَي, and هون".
"	81,	"	16,	"	"پکا"	read	"پکا."

- „ 81, „ 20, „ “لِکھا” read “لِکھا.”
 „ 84, „ 11, „ “(dhol)” read “(dhol).”
 „ „ „ 21, „ “(khún)” read “(khún).”
 „ 85, „ 9, „ “کھان” read “کھان.”
 „ 87, „ 16, omit the word “فروخت.”
 „ 89, „ 4, for “(zulf)” read “(zulf, f.)”
 „ 90, „ 8, „ “تھیلی” read “تھیلی f.”
 „ 92, „ 8, „ “یرک” read “زیرک.”
 „ „ „ 11, „ “(sharm)” read “(sharm, f.)”
 „ 95, „ 7, omit the word “رنگیر.”
 „ 108, „ 2, for “نُودی” read “نُودیو.”
 „ 109, „ 19, „ “Three syllables,” read “Tri-
 syllables.”
 „ 110, „ 23, „ “pa-phún-dī” read “pha-
 phún-dī.”
 „ 114, „ 1, „ “چکارا” read “چکارا.”
 „ 121, „ 10, „ “(talāsh)” read “(talāsh, f.)”
 „ 131, „ 19, „ “جمال کوٹا” read “جمال کوٹا”
 „ 145, „ 5, omit the word “Personal.”
 „ 148, „ 16, for “to wish to fall” read “to
 wish, or to be about to fall.”
 „ 152, „ 14, „ “at least” read “at last.”
 „ 160, „ 5, „ “گیارہ” read “گیارہ.”
 „ 169, „ 1, „ “فرمائی” read “فرمائی.”
 „ 171, „ 3, „ “معاف” read “معاف.”
 „ 172, „ 2, „ “چڑیا” read “چڑیا.”



